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Christianity - - in Polynesia

A STUDY AND A DEFENCE

In memory of

Minal E Young

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Christianity in Polynesia

A STUDY AND A DEFENCE

BY THE

REV. JOSEPH KING

Organising Agent of the London Missionary Society in Australasia, and formerly a Missionary in Samoa. Author of "Ten Decades,"

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Dedicated to the Memory of the
South Sea Island Evangelists,
who, during this century, have
laid down their lives in the effort
to spread a knowledge of the Gospel
of Jesus Christ throughout Polynesia.

"This Gospel."

MATTHEW XXI

PREFACE.

THE READERS of this volume will find in its pages condensed information which will be useful to those who wish to obtain reliable data respecting the Protestant mission fields of the Pacific. In such a work as this an exhaustive history is impossible, but I have endeavoured, from my own knowledge of Polynesia and from my reading, to give a full sketch of the main features of the operations of the different missionary societies, and I have been specially careful to assure myself of the absolute accuracy of my facts. Concealing nothing I have striven to produce a series of faithful pictures.

I have in my sub-title called this volume "A Study and a Defence." I have called it a study because the subject cannot fail to supply material for studious thought. The transition from Paganism to the spiritual conceptions and ethical standards of the Gospel brings into conflict so many alien forces that the story of the struggle affords scope for manifold reflection. I have called it a defence because, although within Church circles there is a stronger and more intelligent faith in missions than in any past period, there are still some who show an indifference born of doubt. I do not refer to ignorant scoffers, who for various motives make such missions a butt for their ridicule, but to honest doubters who are looking for proofs of success and reasons for active participation in the work.

The sources to which I have gone for information cannot be enumerated, but must be gratefully acknowledged. If I could have doubled the number of my pages, and could have ignored the demand for the publication of this work by a certain date, many deficiencies might have been supplied. I have found intense pleasure and satisfaction in the survey which the writing of this book has necessitated, and I send it forth, praying that its readers may see how truly, through the Gospel of the Cross and the manifold operations of His Spirit, God is working in the mission fields of to-day.

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CHAPTER I.

PRE-HISTORIC CONDITION AND PRE-MISSIONARY IMMIGRATION.

As a passing visitor, I stood once within a pre-historic stone age interior; it was at the Fly River, New Guinea, and in one of those remarkable houses which belong neither to the Doric, Ionic nor Corinthian order of architecture, but to the order which may be called Papuan, and of which there are so many quaint and interesting varieties. The night fires were burning on the many hearths from end to end of the rudely constructed arcade, and extemporised lighted torches added to the illumination as I shook hands with group after group of undressed, unkempt, uncivilised men, women, and children. Geographically the Fly River is not so far from Melbourne, where I am now writing, but to cover the distance between a modern Anglo-Saxon interior and that communal barracks at Kiwai is to go back thousands of years. In that primitive dwelling, surrounded by the weird sights and uncanny sounds of savage life, I felt I was breathing the atmosphere of a dim pre-historic past.

New Guinea is not within the geographical area to which the name of Polynesia is applied, but it is included in that missionary field which I have under review, and for my present purpose the people may be regarded as one, this treatment being further justified by racial affinity and similarity of social and moral condition. In this volume I shall use the term "Polynesia" in a sense more comprehensive than its technical meaning, and include in my survey the whole group of Protestant missions in the Pacific.

In the primitive condition of these peoples there were redeeming features. Savage life is not always wholly savage. When those wild-looking men at Kiwai, busy as they were

at the time preparing for a heathen feast, offered us the cup of good-fellowship, fresh cocoanut milk, they showed in that proffered hospitality that they were not strangers to better feelings, and this observation might be illustrated by a closer examination of all the Polynesian races and tribes. The man who assaults another with spear or poisoned arrow is not always the scoundrel he appears to be, and he who defends himself with a rascally-looking club may be no worse at heart than he who fights with so-called civilised rifle or sword. Broadcloth and war paint are not safe standards of moral measurement. There is a nobility amongst savages which deserves admiring recognition, and examples of such were not wanting in ancient Polynesian society.

So we conclude from what we have since learned of these races. Positive knowledge is, of course, impossible, as the term "pre-historic" indicates. Until a few generations ago the South Sea Islanders were unknown, and they were as ignorant of us as we were of them. The great Pacific Ocean was the last to be discovered, and for long after Balboa, from the Isthmus of Panama, looked out upon its waters the ocean was unexplored and its numerous groups of islands unvisited. Of the great world beyond their local horizon the people knew nothing. Each island, or group of islands, was a little world surrounded by an expanse of waters, and, when on the horizon where the sky-line and the sea-line met a foreign vessel at length appeared, the natives called the white men on the vessel "papalagi," a word expressive of the idea that the visitors had rent the heavens. That word marks the line of demarcation between the dark ages of Polynesia and the ages of enlightenment.

Of the dark ages much remains to be said. The natural outlook around the homes of Polynesia was always bright, Nature having produced on mountain slope and peak and in coral lagoon her most beautiful effects. To compensate the people for their isolation their island homes were enriched *with many of the* choicest gifts of Divine wisdom, and

goodness. Forest and ocean gave them an abundant and varied supply of food, and a genial climate and balmy breezes ministered to their daily comfort. In the groves of palm and breadfruit trees, which sheltered them from the tropical sun and gave them sustenance, they had a goodly heritage; but man does not live by bread alone, and the favourable natural conditions of life in ancient Polynesia did not save the people from moral and spiritual darkness. Their sunlit isles were enveloped in shadows so black and penetrating that the hearts of the people knew nothing of the true light of life. In their worship, social intercourse, and tribal wars they were the slaves of degrading customs and the victims of cruel superstitions, which made their case one for commiseration and Christian help.

In the scale of knowledge of necessity they occupied a very low place, but the effectual use they made of such knowledge as they had, proved that they were not lacking in capacity. The fact that they could make nothing beyond a stone hatchet or a bone fish-hook, instead of proving their inferiority, showed their resourcefulness. The stone age of some races has supplied the best examples of human ingenuity and industry, and a careful study of the many objects illustrating Polynesian ethnology, which may be seen in our best museums, will show that the ancient South Sea Islander, although ignorant of metals, had some knowledge of the laws which underlie all mechanical invention and a practical appreciation of artistic effect. A visit to the Sydney Museum and an examination there of the articles gathered by Captain Cook at Tahiti will illustrate what I mean. An increasing knowledge of these interesting races is showing that they were neither so low nor so lazy as they have been represented.

But turning now to their moral and spiritual condition, we are confronted with a set of facts of an appalling nature. Their ideas of religion were degraded and degrading. There are many different groups of Polynesian mythology and an endless variety of deities. It is quite beyond the range of this

work to give even an outline of the objects of worship and the forms which worship assumed. Fetishism and totemism in countless forms and developments held the people helplessly and despairingly bound by manifold fetters and fears. Customs inherited from former generations paralysed independent thought and kept under its iron heel every loftier aspiration. Speaking of Samoa, Dr. George Turner says:—"One, for instance, saw his God in the eel, another in the shark, another in the turtle, another in the dog, another in the owl, another in the lizard, and so on throughout all the fish of the sea, and birds, and four-footed beasts, and creeping things."* In other places, as in the Loyalty Islands, meaningless stones of various shapes picked up from the beach or gathered from the mountain stream, were through priestly influence made to terrorize over superstitious worshippers; while in other places, as in New Guinea, blocks of wood were rudely carved to represent the human form, and feasts were celebrated with wild orgies in honour of the unconscious god.

With such objects of worship, religion was not likely to elevate the worshippers, but the reverse. The wide Pacific Ocean presented in its many isles scenes of unrestrained lust, inhuman treatment of children, altars stained with the blood of human victims, and skull-hunting enterprises. Over rites performed in mysterious sacred houses we must draw a veil, and pass by without description the condition of youthful life. There were degrees in the moral condition of the different groups, but the best type was bad enough to be grossly immoral and cruel to bloodthirstiness. People who looked upon the ghastly skulls of their enemies as their choicest heirlooms and their richest household embellishments, and who ate with keen appetite human flesh, whatever redeeming qualities they may have possessed otherwise, were most plainly in need of some higher form of education.

The earliest foreign influence to reach Polynesia was not wholly of a beneficial character. The missionary was the

* "Samoa," p. 17.

first pioneer in some places, but in others there was a pre-missionary immigration. The story of the first contact of Europeans with the races of Polynesia has never been told and never can be fully told. In 1521 Magellan entered the Pacific, to which he gave this name on account of the calmness of the ocean as he then saw it. Two hundred and seventy-six years elapsed before the first missionary ship arrived, and in that long interval many adventurers visited many of the groups and some remained permanently ashore. The Polynesians earliest knowledge of white men was learned from these visitors Their first impressions of the European standard of morals was derived from such scenes as were witnessed when the crews of these vessels landed in their midst. That some of these brave navigators were men of honour and virtue we admit, but it is a matter of history that many were neither humane nor virtuous. If the ponderous tomes in which the stories of these earliest voyages are recorded are read, scenes of shameless debauchery will reveal themselves, in which the so-called Christian European will be seen to be as shameless in vicious deeds as the heathen islanders themselves. The representatives of enlightened nations alternately abused native hospitality and shot down helpless natives The Rev. James M. Alexander, in a work recently published in America on "The Islands of the Pacific," says :—"It became proverbial that on coming to this far-away ocean many men, even from the best circles of society, 'hung up their consciences off Cape Horn' and seemed to conclude that 'God did not rule west of America.' Some of these adventurers were from the worst classes of civilised communities, from the dark corruption that seethes in great cities and pours forth only to blight and blast wherever the ships of commerce sail. The histories of some of these men would be darker than those of the heathen themselves."* Could all the facts covering this period be brought together, they would fill a volume which would form one of the blackest annals of human history.

* "The Islands of the Pacific," by Rev. James M. Alexander, p. 30.

The navigators who led the way into this vast ocean, which is destined to become the great highway of commerce between many nations and the centre of the world's activities, conferred a great benefit upon mankind. We honour the names of Balboa, Magellan, Mendana, Quiros, Torres, Roggewein, Byron, Wallis, and Cook, and the captains of the whaling vessels, which followed, must also be held in remembrance, but inasmuch as these expeditions left behind them amongst the inhabitants of many islands the seeds of disease and moral corruption they left on their own escutcheon a dark blot which nothing can ever efface.

The subsequent story of missionary enterprise in Polynesia cannot be properly understood without a careful study of this antecedent history. The condition of things, for example, in Tahiti when our missionaries landed there, must be considered in connection with previous foreign expeditions to that island. When the "Duff" anchored at Matavai Bay, and natives from the shore crowded her deck, the missionaries found themselves in the presence of heathen people whose corruption was not only the result of ages of pagan degradation, but also of vicious European influence. It was a corruption dyed doubly black in two evil streams, which had flowed from very different sources. That our first contact with pre-historic Polynesia should have been marked by cruel injustice in the reckless destruction of human life, and should have helped to confirm the natives in evil ways, was a crime with far-reaching consequences. It lengthened and made more dark for the missionaries that "night of toil" through which they had to pass before the dawn appeared, and it inflicted wounds upon the islanders which are still open sores most difficult to heal

CHAPTER II.

PIONEER MISSIONS IN CHRONOLOGICAL ORDER.

1797. *Tahiti, Tonga, and Marquesas.* The "Duff" reached the coast of Tahiti on Sunday, March 5th, 1797, and anchored in Matavai Bay the next day at 1 p.m. Early on Sunday morning a number of natives came on board, and were present when the missionaries and crew gathered on the quarter-deck to hold their usual service. Hymns were sung, to the astonishment of the Tahitians, and a sermon was preached upon the words "God is Love." The first hymn sung was the one beginning with the words, "O'er the gloomy hills of darkness," and the service was closed with the benediction, "Praise God from whom all blessings flow." This service inaugurated the work of Christian Missions in Polynesia. Emblematic of the enterprise upon which she had been sent by her owners, the directors of the London Missionary Society, the "Duff" was flying from her mast head a purple flag with three white doves, each bearing an olive branch. Captain Wilson had brought with him from London twenty-nine missionaries, and these in fulfilment of a comprehensive plan were located by him in three groups of islands. Leaving eighteen—four ordained missionaries and fourteen laymen—at Tahiti, the Captain sailed westward to Tonga, where one ordained missionary and nine laymen were landed, and then, returning to the East, a solitary missionary was left amongst the savage inhabitants of the Marquesas Islands. The following are the names of the pioneers:—

Tahiti Revs. J. F. Cover, J. Eyre, J. Jefferson, and T. Lewis;

Messrs. H. Bicknell, B. Broomhall, J. Cock, S. Clode, W. Henry, P. Hodges, R. Hassell, E. Main, H. Nott, F. Oakes, J. Puckey, W. Puckey, W. Smith, and J. Harris. Tonga: Rev. S. Kelso ; Messrs. D. Bowell, J. Buchanan, J. Cooper, S. Harper, J. Hobbs, W. Shelley, G. Veeson, J. Wilkinson, and S. Gaulton. Marquesas: Mr. W. Pascoe Crook.

1814. *New Zealand.*—To London belonged the honour of the first attempt to evangelise the native races of Central Polynesia. Nearly twenty years later an enterprise, which originated in Sydney, was matured for preaching the Gospel to the Maoris of New Zealand. The parent of this movement was the Rev. Samuel Marsden. During the earliest years of this century, at the parsonage of Parramatta, which was a centre of many Christian activities, the stalwart figures of Maori visitors from New Zealand might have been seen. The large-hearted Marsden kept an open house, and beneath his roof he sheltered, his daughter says, "as many as thirty New Zealanders" at a time. They came over in whaling and other ships, and Marsden's interest in these "noblest of savages" was such that he initiated a movement for sending missionaries to their native land. In 1807 he visited England, and brought the matter before the Church Missionary Society, which was then only seven years old. Two mechanics, Wm. Hall and John King, were selected as the pioneers, and when they left London with Marsden in 1809 their instructions contained these words: "Ever bear in mind that the only object of the Society in sending you to New Zealand is to introduce the knowledge of Christ among the natives, and in order to this, the arts of civilised life."* At a later date Thomas Kendall was sent from London to Sydney to join the others, and on the 19th of November, 1814, Samuel Marsden, with the three lay evangelists, sailed from Port Jackson. For the joint service of the London Missionary Society in Tahiti, and the Church Missionary Society in New Zealand, he had bought the "Active," a schooner of 110 tons, and in her the

* "New Zealand S.P.C.K.," p. 6.

Bay of Islands was reached on December 22nd, their first Sunday ashore being Christmas day, 1814.

1820. *Sandwich Islands.*—Although it was not until April 4th, 1820, that the first band of American missionaries landed at Hawaii, a series of preparatory events had occurred which led to the occupation of this field. As far back as 1809, the year Marsden left London with his New Zealand evangelists, a young Hawaiian was landed in Connecticut from an American vessel. He was educated by the Rev. Edward W. Dwight. Subsequently, other natives from the same group found their way to the Coast of New England, and in 1816 a resolution was passed by the American Board of Commissioners for Foreign Missions to form a school for the Christian instruction of these young men, the object being to qualify them to return as missionaries to their own land. Simultaneously, without any direct missionary agency, an extraordinary sentiment against Paganism was asserting itself in the Sandwich Islands. While missionaries were preparing to embark from Boston, a new king ascended the throne at Hawaii, and he commenced his reign by a public abandonment of idolatry. The eldest son of the conqueror of Hawaii had ascended the throne, and the very opening of his reign had been marked by a measure which is without parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people ; and by a single stroke of boldness overthrown a superstition, which, for ages, had held a degraded race in the bondage of fear. "The first missionary band consisted of the Rev. Mr. Bingham and the Rev. Thurston, ordained ministers of the Gospel ; Mr. Ruggles and Mr. Witness, catechists and teachers ; Dr. Holman, a physician ; Mr. Loomes, a printer ; and Mr. Chamberlain, an agriculturist—all married men; and of the Sandwich Islanders, John Honorü, Thomas Hopu, William Tenui, and George Tamoree."* When they reached

* "Sewart's Sandwich Islands," p. 33.

the group the first word of intelligence which greeted them was—"The gods of Hawaii are no more! Tamehameha is dead. Rihoriho is King. The Tabu is abolished, and the temples and idols are destroyed!"*

1821. *Rarotonga Group.*—In its progress across the Pacific from east to west the second group to be permanently occupied by the London Missionary Society was the Hervey or Rarotongan Group, now called the Cook Islands. The Tahitian Mission was re-inforced from time to time, and on November 16. 1817, the Rev. John Williams arrived in the Group. His aggressive Apostolic faith, combined with natural force of character, made him a leader, and he found himself associated with earnest faithful colleagues equally worthy of honour. During the year 1821 his health was in so precarious a condition that he was urged to return to England. He was still, in spite of bad health, full of projects, and when an opportunity offered of proceeding to Sydney the voyage was made to subserve a long-cherished purpose. The captain was induced to call at the Hervey Group, to locate if possible two Christian teachers in Aitutaki. Of the natives of this island Williams says they "presented in their persons and manners all the wild features of savage life. Some were tatooed from head to foot; some were painted more fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures." The teachers, however, were received and left under the protection of the chief, and thus a work was commenced which was to yield such ample fruit.

1822. *Tonga.*—The occupation of this group by the London Missionary Society referred to above, although so costly in the life sacrificed, was not a permanent occupation, and left no palpable fruit, but to quote the Rev. J. E. Moulton, "Only the Great Day can disclose whether their work was entirely in vain." The honour of introducing stable Christian institutions into this group was reserved

* Ibid; p. 32.

for the Wesleyan Missionary Society, and the first pioneer missionary to settle in the group was the Rev. Walter Lawry. It was in the month of June, 1822, that he sailed from Sydney in the "St. Michael." He had with him his wife and child, George Lilley, a carpenter, and Charles Tindall, a blacksmith, and also a native of the Marquesas. The Governor of New South Wales, looking with much favour upon the expedition, "furnished the missionary with cattle and sheep from the Government stock." Tonga was reached on August 16, and Mr. Lawry was well received, but the strong-minded Tongans, suspicious of the intentions of the missionary party, began to create difficulties, and after fourteen months' residence in the group Mr. Lawry and his family returned to New South Wales. His connection with Tonga was a reconnoitre rather than an occupation, but those who followed in 1826 benefitted by the pioneer work which had been done by their forerunner, and signal victories were soon achieved.

1830. *Samoa.*—In August, 1830, eight Christian teachers were landed on Savaii from the "Messenger of Peace," the vessel which John Williams had built at Rarotonga. The circumstances under which she was built by a man who had no knowledge of shipbuilding afforded a fine example of British pluck consecrated to holy uses. In this vessel Williams and Barff proceeded to Savage Island, thence to Tonga, and thence to Samoa. They were greatly assisted in the location of the teachers by a Samoan whom they met at Tonga, and who accompanied them in the missionary schooner. Fuller reference will be made to this in a later chapter.

1835. *Fiji.*—There are four score islands in the Fiji Archipelago, inhabited by a race, which, like the Anglo-Saxon, unites in itself two ethnological strains. In physique the Fijian occupies no mean place in the ethnological order; but, if unrestrained cannibalism is a criterion, he was, before missionaries told him of a higher life, as low in the moral scale as he could be. The occupation of Tonga by the Wesleyan

Missionary Society gave them a natural base from which the conquest of Fiji for Christ could be conveniently attempted. It was a worthy field for their Christian enterprise, and God gave them stout-hearted men of faith who did not shrink from making the trial. The first attack on this citadel of cannibal debauchery was led by William Cross and David Cargill, who landed in the group on October 12, 1835. These brethren were assisted in their pioneer work by the presence in Fiji of what might be described as a colony of Tongans, whose language they knew, and through whom they were able the more easily to reach the aboriginal Fijians. Tidings of the acceptance of Christianity in Tonga and in more distant Tahiti had spread in some of the Fiji Islands, and interested listeners were found to whom the ministrations of the missionaries were not unwelcome. The first converts to be baptised were Tongan residents in the group, others followed, and so the first fruits of a glorious harvest were gathered.

1839. *New Hebrides.*—In 1838 the London Missionary Society purchased the "Camden." With a band of missionaries on board she proceeded from London via the Cape to Sydney. On October 24, 1838, she left Sydney Harbour in company with another vessel. On the "Camden" was John Williams with new recruits, and on the other vessel was the Rev. J. Calvert with reinforcements for Fiji. It was a notable embarkation. In Watson's Bay the two societies had a united service, and then the vessels conveying the missionaries to their respective fields stood out to sea. The "Camden" proceeded first to Samoa and then to Rarotonga and Tahiti, and in November of the following year she was anchored at Apia in readiness to convey John Williams to the New Hebrides. He looked upon this voyage, which he had carefully planned, as the greatest undertaking of his life. At Rotumah he located two teachers. He had still ten left for the New Hebrides and New Caledonia. Three of these he located on Tanna, and then approached the dark shores of Erromanga. Before the next day closed not only John

Williams but his young companion Harris had been massacred by the savages for whose salvation they were labouring. Thus with a baptism of blood Christian work in the New Hebrides began.

1841. *Loyalty Islands.*—Rev. A. W. Murray conveyed the first Christian teachers to this group. The death of Williams, instead of leading to the abandonment of the western groups, filled the workers who remained with a stronger determination to give a knowledge of the Gospel to the people. With good Captain Morgan in command of the "Camden," Mr. Murray on reaching the coast of the Loyalties was met by a Tongan who had been living ashore for seven years, and who had some knowledge of Christianity. On board the "Camden" were two Samoan evangelists—Tataio and Taniela. They were left on the group, and were the first to preach the Gospel in this new mission field which was to have a history full of interest. In his old age Tataio returned to Samoa, and was one of the pastors in the district under my care, and from his own lips I often heard the story of his experiences amongst the cannibals of Mare.

1846. *Savage Island.*—As already stated John Williams called here in 1830. A few years later a native of the island found his way to Samoa in a whaling-ship. He was subsequently educated in the London Missionary Society's College at Malua. In 1846, in the month of October, the Revs. W. Gill and H. Nisbet arrived at the island with this young man Peniamina. He was a forerunner only, and in October, 1849, the Rev. A. W. Murray stationed there Paulo, a Samoan evangelist, who became the real "Apostle" of Savage Island.

1848. *Melanesia.*—Bishop Selwyn's first voyage was undertaken in 1848. He went first of all to reconnoitre and to confer with those in charge of the settled missions. This visit was undertaken in H.M.S. "Dido." In 1849 in a schooner of his own of 21 tons burden called the "Undine," navigated by himself, he risked all the dangers of ocean storm and treacherous reef, and returning safely to New Zealand con-

veyed thither some native lads from New Caledonia and other islands for education at St. John's Missionary College. This was the real beginning of what is now known as the Melanesian Mission, which at first was conducted not upon the plan followed by other societies of locating foreign evangelists amongst the heathen, but of bringing heathen lads for Christian education to a colonial college, and then sending them back as missionaries to their own people.

1861. *Tokelau, Ellice, and Gilbert Groups.*—These three groups lie between Samoa and the Equator to the north-west. With the exception of the small island known as Duke of Clarence Island, upon which a Roman Catholic Mission had been previously established, and a mission planted in the Northern Gilberts by the Americans in 1856, this archipelago of interesting atolls remained in the darkness of heathenism until 1861, in which year by a way of His own God sent them a Christian teacher. Elekana, a deacon of one of the London Missionary Society's churches in the Cook Islands, with others drifted to sea in a canoe, and after eight weeks of drifting they reached Nukulaelae in the Ellice Group. Five out of the eight men in the canoe survived the fearful experience, and amongst them Elekana. As soon as he was able he began to teach the people to whose hospitality he was so much indebted, and subsequently proceeding to Samoa in a vessel which called at Nukulaelae entered the Malua College. In 1865 he was taken back with other teachers, and so the work was commenced which has since spread throughout these islets.

1871. *New Guinea.*—Fifty years before this date John Williams and others had laid plans for evangelising dark New Guinea. The farthest outpost of the London Missionary Society in this direction was Lifu in the Loyalty Islands, and here the plans were finally matured for sending an expedition to the New Guinea coast Dr. S. McFarlane and the Rev. A. W. Murray in the "Surprise," a vessel of 90 tons, having with them eight Loyalty Island evangelists, started on their

voyage, and New Guinea was sighted on June 29, 1871. The names of the Polynesian pioneers were :—Gucheng, Tepero, Elia, Matuika, Keresiano, Waunaea, Simone, and Josaia. During the forty days they remained in New Guinea waters they landed at Katau, at the mouth of the Fly River ; but thinking it wiser to make a start by occupying the islands which skirt the coast in this direction, the evangelists in couples were left on Darnley, Murray, Saibai, and Dauan Islands. The heroism of these native teachers was severely tested, but they proved themselves equal to the task, as the subsequent history of the mission has shown.

1875. *New Britain.*—The native churches of Fiji sent out during this year, under the intrepid leadership of the Rev. George Brown (now Dr. Brown), a noble band of teachers, who, with a full knowledge of what was implied in going to New Britain, did not hesitate to proceed to that land of treacherous savages. All the dangers of the expedition were honestly set before them. They were questioned by the British Representative before they started, and told that as British subjects they were free to go or to stay. They decided to go. This was the spirit in which Fiji Christians faced manifold dangers in order to assist in adding another heathen land to the many which throughout Polynesia have during this century been brought under the saving influence of the Gospel.

In this chapter we have simply enumerated the pioneer expeditions to lands hitherto heathen. It is a story which no thoughtful man can disregard, and which no Christian who is concerned about the coming of the Kingdom of God can read without thankfulness and joy. Over the whole expanse of the broadest ocean in the world heathen darkness rested at the end of last century, and to-day we are able to recount these efforts to disseminate a knowledge of Christian truth throughout the various groups we have named. It is a significant monument to the aggressive vitality of the Protestant Churches of the nineteenth century.

CHAPTER III.

TAHITI.

1797.

THE founders of the first missionary societies at the end of last century were in the highest sense experimental Christians, but they were without experience of missionary methods. In studying the great problems of the mission field to-day, we have advantages which they could not command. They were mighty in faith, but of necessity weak in knowledge of the fields they proposed to occupy and the agencies most suitable to these fields. It is surprising, in view of this fact, that the mistakes of the early years of the modern missionary enterprise were so few. An evangelistic mission to Tahiti a hundred years ago was to a very large extent a mission in the dark, the conditions into which the missionaries were going were, excepting through the stories of passing visitors, unknown, knowledge had to be purchased by experience.

The Tahitian story is so full of incident, that it is impossible in our outline picture to do justice to it. The departure of the "Duff" from England on August 10, 1796, was preceded by circumstances which can only be described by a description of church life in the British Isles during the closing years of the eighteenth century. The founders of the London Missionary Society were the offspring of an age which by a new experience had been led into the presence of Christ, and which had heard afresh his original commission. How significant was the designation of the missionary band! A Bible was handed to

each, with these words: "Go, our beloved brother, and live agreeably to this Holy Word, and publish the Gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost," and each replied, "I will, God being my helper."

For seven months the missionaries were at sea, and during this time on board the "Duff" they attended theological classes, medical classes conducted by the surgeon, and taught by those of their number who were practical mechanics, improved their knowledge of useful arts. That first missionary ship was a floating college in which the thirty missionaries on board laboured to prepare themselves for their great task. And when at length the mountains of Tahiti came in view, and they drew near to the coast, so enchanting in its tropical loveliness, their faith in the power of the gospel to overthrow the paganism of the people was strong. The years of conflict, disappointment and temptation happily were not foreseen.

With a gladness, not at the time properly understood, the people received them. The demonstration of joyous excitement in the midst of which they landed was unmistakeable in its sincerity, but the motives underlying it were not seen. To the Tahitians the "Duff" was like every other vessel by which they had been visited. All in the community who were not below middle age, remembered the visit of Captain Cook and others, and the missionaries were to them not missionaries, but white foreigners of the type they had seen before. They hailed their coming as a source of new enrichment, not in moral gain but material wealth, measuring the value of each missionary by the amount of hoop-iron, or foreign cloth, or other goods he was likely to distribute.

In estimating the peculiar difficulties of the respective fields, it will be well to consider the social and moral characteristics of the people. While there were common features

which belonged to all Polynesian society, there were tribal and local differences which should be borne in mind. The Tahitians were not cannibals, but in their superstitious worship human sacrifice was common, while in sensuality they were unequalled in any of the groups. The notorious Areoi guilds, with their indiscriminate licentiousness and their covenant of infanticide, are well-known. The "affable, light-hearted, generous" Tahitian was a century ago a stranger to moral restraint, and beneath his apparent gentleness he was vindictive and cruel.

For a description of the first days in Tahiti we must refer our readers to other works. Intercourse with the people was rendered easy by the fact that the missionaries found two Swedes living ashore, who had some knowledge of both English and Tahitian. Whether this means of communication was as reliable as it seemed was afterwards doubted. At a formal meeting with the chiefs and people, a sort of manifesto was communicated by Captain Wilson, the commander of the "Duff," setting forth the object for which they had come. "The captain now informed the King, through Peter as interpreter, that our only inducement for leaving Pretane to come and visit them was to do them good by instructing them in the best and most useful things; and for this end, some good men of our number intended to settle among them."* And the following Sunday afternoon the Rev. J. Jefferson spoke to an assembly of the people through Andrew, the other Swede. "When they understood a little of what was said, they put very pertinent questions; among others, doubting whether we would bestow aught that could be esteemed a benefit equally on all. They asked whether the message of the British God was to the people as well as to the king and chiefs? They were answered in the affirmative; and further, Mr. Jefferson, pointing to his brethren, told them that they were the messengers of the only true God; and that though all had offended Him, he was notwithstanding, a merciful God; conferring on those who

* "Missionary Voyage," p. 63.

believed His word great blessings in this life, and after death took them to a state of eternal happiness." *

The story of the first months at Tahiti is full of interest, it is the story of the first contact of Christian teachers with a heathen community indifferent to their message. It was the meeting of two opposing streams which could not coalesce. The people were kind to the missionaries; gave them a house to live in, and land for a garden, and fruit and pigs to eat; gave the latter in such abundance that it was necessary to check the flow of their generosity. Polynesian giving, however, sooner or later is always followed by Polynesian begging, and in the case of Tahiti it was sooner and not later, and the profusion of edibles bestowed by the natives led to an equally generous, if not discreet, distribution of the many wonderful things which the missionary ship had brought from England. The King conceived a singular fondness for foreign curiosities, and his accumulated store soon proved him to be a most successful collector. This was one side of the new life, but the side which concerns us principally in our present study is that which shows the manifold conflicts which arose between the missionaries and the people in relation to the moralities and decencies and religious observances of daily life.

A present from Idia, the Queen, was refused by the missionaries, in order to show their grief, because, in spite of many remonstrances, she had murdered her babe. Human sacrifices were condemned, but the people replied "It is our custom." The proposal of the missionaries to turn their house into a home for innocent infants, who would otherwise have been slain, was a cause for much wonderment. Thieving was objected to, but consistently followed on every favourable opportunity. The rights of property, the regal claims of the moral law, and the graces of virtue and charity were inculcated, but Tahitian society with supreme indifference

* "A Missionary Voyage," p. 71.

went its own way—the way it had gone through the dark ages of the past.

But more than this the missionaries did. Until they had acquired a knowledge of the language they could not preach the Gospel, but object lessons were given in Christian worship and ordinances. The first baptism the people witnessed was that of the infant daughter of one of the mission families. "Many of the natives were present, and looked with wonder, as if enquiring—What can these things mean?" When the ordinance of the Lord's Supper was observed, the group of missionaries was fringed by a crowd of Tahitians in whose minds many thoughts were circulating Their family worship, their prayer meetings, and their rest and services on the Sabbath day were seen, and were a source of frequent comment. But for converts they had yet to wait; how long, they little knew. Converts of a kind they might have had. "We might," they say in one of their records, "have a host of converts if, like many missionaries, we would admit to baptism those who confess our God and religion to be better than their own. But till we see them created anew in Christ Jesus, and turned truly from darkness to light, and from the power of Satan unto God, we shall not admit them to the participation of our sacred ordinances."* How difficult it must have been for such a people to comprehend the high and holy purpose for which the missionaries had come, and considering the stupendous difficulties of their task, how natural was the exclamation of one of the missionaries: "Oh, for more of the primitive zeal of God's saints to declare His truth!"

A few months later the missionary, from whose journal I quote these words, was on his way to Port Jackson with several of his companions. Were they deserters? Are we justified in an unqualified condemnation of the eleven missionaries who left Tahiti in the "Nautilus" after only a year's residence on the Island? I have endeavoured to trace the subsequent personal

* "A Missionary Voyage," p. 174.

history of these men, and respecting two only can I discover an adverse criticism. The Rev. Richard Johnson, the Government chaplain, who was in Sydney when the "Nautilus" arrived, and who had opportunities for observing the characters of the men, says: "With one or two I did not feel disposed to claim any relationship." To whom he refers and what was behind his objection to them I do not know. This, however, I know, that whilst some were subsequently lost sight of, history has a record of at least half the number, which is very much to their credit. One returned to Tahiti by the first opportunity, and lived through a long and most honoured missionary career. One, murdered by prisoners in Sydney, had a public funeral, and was characterised by the chaplain in a memorial sermon as an exemplary Christian and a humane man. One became a universally respected Australian citizen, and the parent of honoured children whose names have ever been foremost in church work. Another as a preacher ministered to many in early Sydney; and another, although he did not return to Tahiti, became a missionary in New Zealand.

It may be said that these records do not justify antecedent actions. I admit it. But was there no excuse for their hurried decision to turn their backs at least for a time upon Tahiti? They had been maltreated to the endangering of life by the savage agents of a treacherous young king. They had good reason to believe that unprincipled foreigners in the island were in deadly league with dissatisfied chiefs, they knew how avaricious men had complained that there was too much preaching of the word but not enough presents, and the prospects of replenishing the mission store were not bright. They knew, moreover, that there was no certainty of their being visited at a later date by any other vessel, and when they saw the friendly schooner anchored in the bay with no time for leisurely deliberation they decided to proceed to an Australian port.

Their error was this, that in a moment of panic they

yielded to timid prudence instead of following the more robust guidance of heroic duty to which their companions who remained were sternly loyal. An indiscriminating condemnation of the fugitives of 1798 has no warrant, and it is an injustice to circulate it.

To follow the historical thread of this mission through its whole course, tempting as the theme is, is impossible in our space. In 1801 nine new missionaries arrived in Tahiti from England in the "Royal Admiral," a convict ship. Their stay in Sydney en route led to a relationship between the London Missionary Society and the Rev. Samuel Marsden, a relationship which in many important ways contributed to the progress of the society's Polynesian missions.

In 1809 there was a second exodus from Tahiti, which looked at the time like a final abandonment of the mission. Henry Nott, however, would not leave, and Hayward shortly after rejoined him at Eimeo, but the rest in the "Hibernia" proceeded to Sydney via Fiji. The vessel got on to a reef off one of the Fiji islands, and while detained there repairing, the missionaries wrote a letter to Dr. Mason, of New York, the original of which I have in my possession. This letter throws a great deal of light upon the position, and contains a very full and pathetic justification of the action of the missionaries in leaving the group. Only twice in thirteen years had they received official communications from London. The following words from this letter, written at Fiji on January 10, 1810, are significant: "We shall be glad to know the state of the religious world both in Europe and America, and were it not perhaps too great a presumption in us, especially in our present circumstances to request your correspondence, we would esteem it a great favour to receive any intelligence of a religious nature from you or any of our brethren in America."

The twelve years from 1798 to 1810 were eventful years at Tahiti. The English authoress who depicted this period of brave struggle in her popular volume "Night of Toil" chose

for her work a most appropriate title. It was a night of loneliness and anxiety, sorrow and shame, toil and disappointment. Two members of the large staff brought shame to their brethren by their unfaithfulness, and were expelled from the fellowship, one of the two while living as an outcast being murdered by the natives. The Rev. John Jefferson, the most cultured member of the staff, died. He was a tower of strength to the mission, not only by reason of his education but also through his sterling Christian character. Considerable advance was made during this period in acquiring a knowledge of the language and in preparing the way for reducing it to writing. The missionaries formed themselves into a translation committee, and a Tahitian-English vocabulary was created, and a foundation laid for the first Polynesian literature. Of the manifold labours and manifold trials of the workers during the "night of toil" I cannot speak. The two most distressing experiences were these: Their seed-sowing was as far as they could tell unproductive, the Gospel was preached, but there was no response; and the people were almost incessantly at war amongst themselves. There were ten distinct wars during the first fifteen years of the mission, besides petty conflicts in which much blood was shed. It was war which finally made their position untenable and led to their withdrawal at the end of 1809.

The future of the Mission depended now upon the missionaries in consultation with Samuel Marsden and upon the final decision of the Directors in London. The Rev. Richard Lovett, in his "History of the London Missionary Society," just published, tells us that "doubt as to the ultimate success of the Mission had to some extent paralyzed the home executive,' but there was one man in England who was still sanguine enough to urge another trial, and who helped to make it practicable by a large personal donation. Dr. Haweis, who had so largely influenced the Directors to begin in the South Sea Islands, could not reconcile himself

to withdrawal, and he was greatly cheered, as were the whole body of Directors, when the result of the deliberations in Sydney reached London.

Writing from London to Mr. Marsden on July 29, 1811, the Rev. George Burder, the Society's Secretary, said :— "These are outlines of a plan which the Directors most respectfully submit for your consideration, and under these conditions they would cheerfully leave to you and the missionaries the consideration and execution of preliminary measures with regard to further attempts to introduce the Gospel to Tahiti and its vicinity." About the same time Dr. Haweis wrote to Mr. Marsden : "In you we place the fullest confidence that you will advise for the best, and your nearness to the scene and the acquaintance with the men and their circumstances, must give you peculiar advantages to guide your decision."

Before these letters reached Sydney the decision had not only been given, but the missionaries were on their way back to Tahiti. After repeated consultations with each other, and with Mr. Marsden in committee at Parramatta, the missionaries felt it to be their duty to make another attempt to win Tahiti ; and a small schooner, the "Endeavour," was engaged to convey them. In the Society's Report for the following year these words occur : —"Under these circumstances the Directors cannot but approve of the measures which Mr. Marsden has taken, and applaud the compassion, zeal and fortitude which the missionaries have manifested, while they cherish a pleasing expectation that He who has endowed them with these laudable dispositions will be pleased to crown their endeavours with the desired success."

The spirit of God moved Marsden and the missionaries in Sydney to decide in harmony with a decision arrived at in London, and thus the Christian cause at Tahiti was saved. Marsden, fearing lest he had decided too much without consultation with London, wrote thus :—"Though I have acted with much fear lest the Society should not approve of their

return, on account of the unavoidable expense, yet many strong reasons operated upon my mind to induce me to comply with their wishes The missionaries themselves are unwilling to give up the cause."

Nott and Hayward, who were bravely waiting in the Tahitian Group for instructions, welcomed their returning comrades, and the rallying of the scattered forces at Moorea at the end of 1811 was the beginning of the transformation of the life of the Tahitian nation. Even then the day did not dawn immediately, but hopeful signs appeared, and each succeeding year brought larger results. The people's attachment to the idols relaxed, and consciences began by self-accusations to show that a new sense of sin was asserting itself. The need of a Saviour was acknowledged, and the Gospel was felt to be welcome news. In connection with this period it is worthy of special remark that the missionaries showed extreme caution in accepting the professions of those who applied for baptism. It would not have been surprising, if after so many years of disappointed expectation, they had been eagerly ready to receive to baptism the very first applicant; but although that applicant happened to be the King he was for long kept back until proof should be given not only of his knowledge of the Gospel, but of a changed heart.

On July 15, 1813, a chapel built by Pomare was opened for public worship. In 1815 idolatry was abolished. Not only were the public idols destroyed, and the maraes, the time-honoured sacred places of the Tahitians forsaken, but the family idols of the King were given to the missionaries, by whom they were sent to London as relics of a dark past. In the year 1817 the mission was reinforced by the arrival from England of new men, whose names were to become so familiar in the annals of missionary work, and by the end of the year 1818 so much progress had been made that stations were established not only in Tahiti, Eimeo, and Huahine, but in Raiatea, the Olympus of Polynesian mythology. The workers

were located thus:—*Tahiti*, Nott, Bicknell, Crook, Tessier, Wilson and Bourne. *Eimeo:* Hayward, Henry, Darling and Platt. *Huahine:* Davies, Barff and Ellis. *Raiatea:* Orsmond, Threlkeld and Williams.

In 1819 what was called the Royal Mission Chapel was opened. Pomare, although he was beginning to recognise Christian standards of thought and conduct and sentiment, was still fond of barbaric display, and chose to express his Christian zeal in ways of which the missionaries did not altogether approve. He was a King, and within his little kingdom as great a King as Solomon himself, and having heard from the missionaries of the great temple which the King of Israel had built, he decided and would not be otherwise persuaded by his advisers, to erect what in his judgment was a worthy structure, a house, in fact, "exceeding magnifical." The building was 712ft. long by 54ft. wide, with three pulpits 260ft. apart. The opening service was of a novel character. Simultaneously three sermons were preached. The texts chosen were appropriate. Mr. Darling's text was, "I will make them joyful in my house of prayer."; Mr. Platt's, "And yet there is room"; and Mr. Crook's, "In all places where I record My name, I will come unto thee and bless thee."

The opening service was held on Tuesday, the 11th of May, and on Thursday, the 13th, the people assembled again to hear Pomare himself proclaim the code of civil laws, which in consultation with the chiefs, many of whom had been rebels against his authority, and with the missionaries, he had adopted as the basis of his future Government. Addressing the people from the central pulpit, he called upon certain chiefs by name to say what their intention was in respect to the laws, and the chiefs replied, "Those are what we want, the papers you hold in your hands—the laws; give them to us, that we may have them in our hands, that we may regard them and do what is right." The laws were then read and *expounded, and by* public vote accepted, the people exclaiming "*We agree to* them, we heartily agree to them." The law

against rebellion called forth a demonstration of loyalty. Tati, who had been a notorious rebel, not satisfied with holding up his hand, rose and holding up both hands called upon the people to do the same. This significant scene was eloquent testimony to the change of public opinion in Tahiti. By this public act King and people renounced the lawless customs of the past, the rapine and murder, the license, and the human sacrifices, and agreed to live under a code which was based upon the principles of Christian legislation. That the yoke they were taking upon themselves was not easy for such a people to bear, will be recognised by all who have any accurate knowledge of the infancy of Christian nations. The passage from a brutal age to an age of Christian enlightenment must always be made with difficulty and travail.

On the following Sunday the people were again assembled in their great chapel, when in addition to the usual service the King was to receive Christian baptism. That he had been kept waiting for so many years shows how conscientiously the missionaries sought to guard this sacred rite from abuse, and at the same time shows that Pomare did not resent, as he might have done had he been a worse man than he was, the severity of the preparatory discipline and teaching through which he was required to pass. He was a man of many weaknesses, but withal an earnest seeker after the higher life of which he had heard from the missionaries, and at length, with trembling and fear on their part, he was baptised. Three sermons were preached at the service, each from the same text, the text being, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then gathering around the King, near the middle pulpit, Mr. Bourne gave out a hymn. Then Mr. Bicknell, after offering prayer, stood by Pomare, and poured water on his head in the name of the triune Jehovah, and exhorted him "to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God himself." Mr.

Henry addressed the people, pleading earnestly that they too would consecrate their lives to the service of God.

During the years immediately following there was a large ingathering of church members, but in the fluctuating tide there was an ebb as well as a flow. Amongst such a people, volatile, weakened in moral fibre by ages of licentious living, cradled in an atmosphere of intrigue, revolution, and war, with an in-bred passion for gaiety of a sort which was antagonistic to the vital principles of Christian truth and living, could anything be expected but seasons of declension and backsliding? Some travellers, lighting upon a bad patch of Tahitian Christianity, condemned the whole, and in doing so showed themselves incompetent critics. More shrewd and careful observers like Charles Darwin passed a very different judgment. To these the change was marvellous and the reality of the transformation unmistakeable.

One of the main instruments in the transformation was the press, from which there issued daily not sheets of current news but pages of the Word of God. It was the period of foundation-laying, and the foundation of a future literature was well and truly laid by placing in the hands of the people an excellent translation of the Bible. Of letters the people were ignorant, but the missionaries with rare devotion caught the unfamiliar sounds and gave them form on paper, and then printed the sacred Scriptures. And it was well for the infant churches of Tahiti, as subsequent history has shown, that they had in their hands, and in their minds and hearts, the words of Holy Writ.

Dark days were before the Queen of Tahiti and her subjects. The time was approaching when the long ages of Polynesian independence were to end. At an earlier period Spanish navigators had with dramatic sentimentalism added the broad expanse of the Pacific Ocean to the suzerainty of Imperial Spain, but this act meant nothing. As the middle *of the present* century was approaching European powers

began to think in earnest about securing a footing in the South Sea Islands.

I will quote here some extracts from the account I have given in "Ten Decades" of this period of Tahitian history: "Russia seems to have been the first to bid for a footing in the island, but she honourably negotiated for the right. The Tahitians would not sell the piece of land that was asked for, and their decision was respected. France acted very differently. Unfortunately, although British influence was paramount at Tahiti, Britain had declined to grant the protection which had been earnestly sought by the Tahitian people. Some of the Governors of New South Wales had acted upon the presumption that the words of their commission—'to all islands adjacent to New South Wales'—included Tahiti, and Governor King in 1802 appointed the Rev. J. Jefferson as magistrate at Tahiti, and Governor Macquarie in 1811 requested the Rev. W. Henry to act in a similar capacity; but when in 1827 King Pomare asked for British protection, and to be allowed to use the British flag, he was told by Mr. Canning, the Minister of George the Fourth, that the use of the flag could not be permitted, but that such protection as Britain could grant to a friendly power, so far away, should be given. This meant nothing, and France was quick to perceive it, and when the opportunity arose, or was created, she made a perfidious use of the knowledge. In 1836, when Queen Pomare was on the throne, with a united Christian people under her, whom she governed by such Christian laws as were in force in older Christian lands, two French priests in disguise landed at Tahiti. Pomare had made it unlawful for any foreigners to land and remain in her territory without a permit (passport), and when these priests landed clandestinely at a part of the island where there was no proper port, knowing that they were violating the law of the land, they were first asked to withdraw, and when they refused they were without force (excepting that one of them was carried to the boat) conveyed to the ship which had brought them.

"In August 1838 Captain A Dupetit Thouars demanded that the Queen should apologise and pay down 2000 dollars. He extorted this fine and apology at the mouth of his cannon.

"In April, 1839, another French man-of-war arrived at Tahiti. In entering the harbour his ship got on to the reef and sustained much damage, and the Tahitians generously exerted themselves to help in repairing the vessel. When the work was accomplished, the captain of the frigate demanded that the Queen should abrogate the law by which she had required the priests to leave the island. The demand was accompanied by a threat to land 500 men for the purpose of establishing a new government.

"On the 11th of May, 1842, Captain Dupuset required the Queen to disband her police force, because in the discharge of their duty they had put into confinement for drunkenness and riot the commander of a French whaler.

"On the 1st of September, 1842, the "Reine Blanche," a frigate of 60 guns, entered the harbour with Admiral A. Dupetit Thouars on board. A transaction followed, which has left a permanent blot on the escutcheon of France. At a midnight meeting four chiefs were induced to sign a document, asking the Admiral to proclaim a protectorate. The Queen's signature was needed, and it was obtained by threat, that unless given, a fine of 10,000 dollars for alleged injuries should be enforced, and the French flag immediately hoisted. Paralysed and helpless in the presence of such tyranny, the Queen signed away her independent sovereignty.

* * * * *

"The British Government was appealed to in vain (through public meetings in England and Australia); the Minister gave no favourable sign to the memorialists. Other meetings were held, speeches innumerable were delivered, such a flow of impassioned eloquence had rarely been evoked. The Christian Queen of Tahiti had trusted England, and her bitter disappointment, so patiently and heroically endured, *touched the hearts* of those who had laboured so long, and

had expended so much on Tahiti ; but the oratory, although strong in argument, as well as deep in sentiment, simply broke like a wave against the rock which it could not move.

"Emboldened by the neutral attitude of England, the French Admiral took another step. On November 1, 1843, three men-of-war entered the harbour, when the Queen was required to remove the emblem of her sovereignty from the national colours. To this new act of degradation the Queen refused to submit, and as she remained inflexible, the Admiral declared that Pomare had ceased to reign, and took possession of her territory in the name of France."*

Out of deference to the strong feeling aroused in England, this last act of Dupetit Thouars was disowned in Paris, and the Senate of Louis Phillippe recalled their over-zealous Admiral, but the protectorate continued, and Pomare remained a voluntary exile. A wider programme of aggression followed, an attempt being made to possess the Georgian as well as the Society Group. In this the French were not successful. A battle was fought on Huahine. "The courage of the natives appeared to advantage in this affair, but even that is eclipsed by the high moral character which these noble fellows, so recently savages, exhibited on the occasion. The tyranny of despotism, and the stern necessities of war compelled them to fire upon the French. As the troops approached the natives were kneeling in prayer, just concluding the afternoon service of the Sabbath Day, that day sacred in Huahine. During the action, all that valour could do was done ; and when victory declared on their side, when they saw the last of their retreating foe, the *Warrior* dropped his musket, and the *Christian* wept over the bodies of the slain. . . . . It is no fancy picture, it is the truth, a truth glowing in all the warm benevolence of Protestant Christianity, and displaying in colours beyond the power of language the triumph of Christian principles. After thanksgiving for victory, they carried the bodies of the French to a

* "Ten Decades," pp. 113—116.

place of interment, and while the tear of pity dimmed many an eye, a venerable native read the burial service as they laid the mangled bodies in the grave.' These words from the *Sydney Morning Herald*, of June 20, 1846, present a striking picture. European soldiery who had fallen while trying to wrest from the natives their possessions, received Christian burial from a venerable native, who, moved by pity, performed this last Christian rite for his enemies!

Things in Tahiti remained in a disastrous condition until 1846. The "Patriots" continued to resist the authority of France, but they were at length subdued, and Queen Pomare, accepting the inevitable, returned to the island, and submitted to the so-called protectorate.

All through this period of political turmoil and war mission work was maintained, although disorganised. More than once the mission work had been reinforced by new men from England, and the circulation of literature had gone on. The very year the war terminated 5000 copies of the entire Tahitian Bible were landed. This work was largely a monument to the devoted labours of Henry Nott. The prestige given to Roman Catholic missionaries by the establishment of French authority did not injure the Protestant cause as was anticipated. After a time even-handed justice was meted to Protestants and Romanists alike. This was shown in the famous criminal action by the Roman Catholic Bishop against Mr. Howe. Justice was upheld, and the Bishop had to pay all the expenses of his three-fold appeal.

The last half century of Tahitian mission history must be summarised. By a very gradual process the Protestant churches have been transferred to the Paris Protestant Missionary Society. It was not until 1890 that the last of the London Missionary Society's representatives, Rev. E. V. Cooper, left the group, bringing away with him archives which went back to 1797.

In 1880 Queen Pomare died. Born in the years of *heathenism, she lived* to see Christianity established in all the

islands adjacent to Tahiti, and also to see a condition of peaceful progress under that French occupation, which had darkened the earlier years of her life. Her last years were made happy by the fact that the Protestantism she loved did not suffer in the presence of Roman zeal. She was succeeded by her son, but in consideration of a retiring pension he relinquished all claim to the royal title and allowed the French to annex the territory, and Tahiti became absolutely a French possession. In 1888 the neighbouring Georgian Islands were also annexed by France.

The last L.M.S. missionaries in the group were the Revs. J. L. Green, A. Pearse, W. E. Richards, and E. V. Cooper. Mr. Green retired invalided in 1886. The following year Mr. Pearse was transferred to New Guinea, where he is rendering at Kerepunu splendid service. In 1889 Mr. Richards died at Raiatea, while Mr. Cooper, as we have stated, left in 1890. Not long before his death Mr. Richards, whose grave, with that of Henry Nott, Jefferson, and others, make sacred the soil of those islands, said: "Idolatry has passed away from this part of Polynesia, but the onward sweep of *modern paganism* and unprincipled trade, soaked with the spirit of Bacchus, is a worse foe and more stubborn than the old foe of barbaric times 80 years ago. South Sea Missions may be passing through their secondary stage. The new contact will try the faith of many, but we fear not the future; Christ is King, and by His life we conquer."

Of Tahiti's share, through many of her faithful sons and daughters, in the extension of Christian churches in other groups we shall speak in other chapters. In closing this chapter I am thankful for the opportunity of recording the fact that our brethren of the Paris Missionary Society are most worthily upholding the best traditions of the pioneer mission of the Pacific.

CHAPTER IV.

NEW ZEALAND.

1814.

UNLIKE Australia, New Zealand was a Mission Field before it was a British colony, and the man who led the way into that field was Samuel Marsden. The thought was his, and to a very large extent the execution, and the enterprise can only be understood by an understanding of the character and convictions of its originator I will reproduce here what I have said about Marsden in another volume :—

"He was a rugged man, full of energy and full of schemes, a censor with deep convictions which he was never afraid to utter. He would have been a pillar of strength in any cause. When brought into contact with vice he did not shrink into himself and weep in secret ; he denounced the accursed thing in tones which no one could mistake. In early life he had been a blacksmith, and the sinewy character of the man was unchanged by his subsequent University career at Cambridge ; the habit of striking hard blows remained. When from the magistrates' bench he had to pass sentence upon criminals whom he considered beyond the reach of persuasive legislation he upheld the majesty of the law by severity, and when he differed from Vice-regal opinions he did not hesitate to declare it. He was a typical colonist of that type which explains the reproduction and perpetuation of British power. His enterprisng nature made him the Apostle of material progress as well as Gospel light. He *was chaplain, mag*istrate, philanthropist, missionary, pioneer,

farmer, shipowner, financier, true friend to the needy, and a leader in every cause which he thought would promote the well-being of man. And, with it all, he was a devout and loyal servant of Jesus Christ, and a preacher mighty in word as well as deed. In Samuel Marsden the Hebrew Patriarch and the Christian Apostle were blended. With patriotic foresight he saw how the land of his adoption would be benefitted by the multiplication of the best herds and flocks, and when he re-visited England iu 1807 he appealed simultaneously to the Archbishop of Canterbury for more clergymen and to the King of England for merino sheep. In like manner in New Zealand he sowed with one hand the seeds of Divine Truth, and with the other scattered upon the rich soil the first grains of wheat it had received." *

In a previous chapter we have referred to the circumstances which led the Church Missionary Society to take up the New Zealand work. In the vessel by which Marsden returned from London in 1809 with the two lay missionaries the Society had appointed he met Ruatara, whose pathetic history is full of painful interest. The spirit of adventure had led him to leave the Bay of Islands in 1805, and in different capacities he had served in different ships, until at length impelled by a strong desire to see the King of England he found his way to London. The master of the "Santa Anna," the vessel in which he had reached England, was not able to help him to see the English King; but he might have shown him common humanity. He was hardly permitted to go ashore, and after the cargo was discharged he was put on board the "Ann," a vessel proceeding with convicts to Port Jackson. This was the vessel by which Marsden was returning, and when he embarked he found Ruatara ill-clad, disappointed, and dangerously ill. Such was the experience of the young New Zealand chief in the capital of Christian England. In Marsden he found a friend, by whom he was nursed back to life and health, and learning from the Chaplain what

* "Ten Decades," pp. 34-35.

practical Christianity was he became an influential helper in the inauguration of the mission.

I will break off the historical narrative here to consider the status and qualifications of some of the missionaries who were employed as pioneers, not only in New Zealand, but in Tahiti. Of the three pioneers sent by the Church Missionary Society to New Zealand two were artisans, while in the larger Tahitian staff every useful trade was represented. From different motives censorious critics have used this circumstance to depreciate these missions. It must not be forgotten that scholars and theologians and preachers were not to any large extent available for the mission-field during the end of the last and beginning of the present century. If the call had come to them they did not hear it so quickly. The Tahitian staff had a fair proportion of trained Christian teachers and preachers, and the New Zealand staff was very soon re-inforced, as we shall see, by men of higher education, but very largely the industrial element prevailed, and for this there was an adequate reason. These first missions were looked upon by their founders as industrial Christian settlements. They were not called, as some modern missions are, industrial missions ; they were not so conducted and regulated, but the industrial mission idea ran through the system, and Samuel Marsden was a special advocate of this method, and he justified his advocacy by such words as these : "The conduct of the Apostles cannot exactly apply as a guide to the missionaries in these islands ; St. Paul was sent to preach a crucified Jesus, not to savage but civilised heathen—to Greece and Rome, to nations noted for their politeness of manners and human learning. . . . It is unnecessary for me to contrast the situation of the primitive Apostles and the present missionaries, and to point out their vast difference."

Many features of the early work in Polynesia can only be properly understood by recognising the fact that many of the missionaries were sent to publish the Gospel by living it as Christian artisans. "Go," said the London Missionary

Society to each one, "publish the Gospel of our Lord Jesus Christ to the heathen according to your calling, gifts and abilities." But the fact that the majority of these men were comparatively illiterate did not prevent some of them rising into positions of great influence. Carey, in India, the Oriental translator, had been a cobbler, and Henry Nott, the translator of the Tahitian Bible, had been a bricklayer. Our missionary annals are rich in examples of humble beginnings and eminent service.

The year 1810 was an eventful year in Sydney in connection with Polynesian Missions. On February 7 the "Hibernia" arrived from Tahiti with the fugitive missionaries. Shortly after, in the same month, Marsden reached Sydney from England with the Church Missionary Society's newly-appointed agents, Hall and King, appointed to New Zealand. Subsequently during the same year news came of the massacre of the "Boyd's" crew and passengers in Whangaroa Bay. This and other circumstances caused considerable delay in starting the work in New Zealand. Meanwhile Marsden was not idle. He had the twofold responsibility of Tahiti and New Zealand upon his hands, besides other multiform duties. How he acted in relation to Tahiti I have described. How he felt may be gathered from one of his letters written at the time to the London Missionary Society in which, referring to the alternative of abandoning the mission, he says: "Sooner than *that* shall be the case I will give up my chaplaincy and go myself and live at Tahiti." On his own responsibility the "Endeavour" was chartered, and the devoted missionaries returned and triumphed.

The inauguration of the New Zealand mission was still delayed but never lost sight of, and in the interval under the guidance of Marsden, Ruatara (Dueterra) visited his own country as a pioneer, and with his customary thoughtfulness the chaplain gave the young Maori chief some wheat to sow in his native soil. The wheat

grew, but the people dug it up before the ear appeared, expecting that it would, like their sweet potatoes, produce edible roots. Marsden knowing that the Tahitian mission could not be fostered, or the New Zealand mission successfully begun without a vessel, bought the "Active." She was to be the joint property of the L.M.S. and the C.M.S., and a plan for joint ownership was submitted to the Societies. Unable to disassociate the idea of trading from the industrial character of the two missions concerned, he only asked for a subsidy from the two societies, believing that there would be substantial returns by "freighting the 'Active' with the produce of the industry of the natives." The scheme was never carried out as he had proposed, and the vessel remained on his own hands, but she was employed by him as a missionary agency.

In 1814 Hall and Kendall (Kendall had followed Hall and King from London) proceeded in the "Active" to the Bay of Islands to re-open communication with Ruatara. Their reconnoitre was encouraging, and Ruatara and his uncle Hongi returned with them to Sydney. Marsden now with the Governor's consent prepared to visit New Zealand himself, and on November 19, 1814, he embarked. Just before embarkation, referring to the Maoris, he wrote: "They are a much injured people, notwithstanding all that has been advanced against them. The time has now come, in my opinion, for them to be favoured with the everlasting Gospel; and I trust to hear the joyful sound in those dark and dreary regions of sin and spiritual bondage. I have long had the most ardent wish to visit these poor heathen, but have never till the present time obtained permission." There were on board the "Active" the master, his wife and son, Rev. Samuel Marsden, Messrs. Kendall, Hall, and King, with their wives and children, eight New Zealanders, including Ruatara and Hongi, two Tahitians, four Europeans belonging to the vessel, and Mr. John Lydiard Nicholas; there were *also two* sawyers, a smith, and one stowaway convict.

There were also horses, cows, sheep, and poultry. The cows had been presented by Governor Macquarie from His Majesty's herd. The size of the vessel was 110 tons.

In the bay, where the "Boyd's" crew had been massacred with such ferocity four years previously, the "Active" anchored. As a herald of the Prince of Peace, Marsden's first work among the Maoris was that of a peace-maker. The first Christian work done in New Zealand was an attempt, involving not a little moral courage, to reconcile factions which were fiercely at enmity with each other. Marsden's Journal must be read to realise what his first contact with the natives meant; his first night ashore, lying on the bare ground with the sleeping forms of many Maoris around him, his mind exercised with many thoughts, his short voyage down the coast in the "Active," with a crowd of notorious savages on board, whose treachery was well known, and his first Sunday in the country, and first Christian Service make up a group of pictures of singular interest to those who are concerned about the salvation of outcast races.

When that Sunday morning (Christmas Day) arrived Ruatara had for Marsden a great surprise. Knowing by his knowledge of Christian lands under what circumstances Divine worship was observed, he had enclosed a space and extemporized a pulpit and placed seats on each side of the pulpit for the foreigners. With many natives filling the enclosure Marsden conducted the Church of England Service in English, and took for his Christmas text the words: "Behold I bring you glad tidings of great joy," and Ruatara, as well as he could with such knowledge of English as he had, explained to the Assembly the preacher's message. One item in Ruatara's preparation for this service is worthy of note. By the enclosure he planted a flagstaff, and when Sunday morning arrived the missionaries were surprised to see floating from the staff the British flag. The placing of that flag there was a voluntary act, and in view of later developments it was significant.

Before he left New Zealand Marsden was scrupulously careful to make plain to the people what the future of the mission was to be in relation to trade and other matters. Knowing the eagerness of the Maoris to provide themselves with muskets and ammunition, he caused it to be made known that no one connected in any way with the mission would be allowed to have any share in such a nefarious traffic. His influence was such, his fame as a benefactor of the Maori race having gone before him, that he might have gained for the asking, large possessions, but all he did in this direction was by straightforward purchase to secure for the Church Missionary Society a block of land for mission purposes. The transcript of the deed of transfer is interesting reading. On March 23, 1815, the Chaplain was back at his post at Parramatta. Twenty-three years after this Samuel Marsden paid his last and seventh visit to New Zealand. Through the whole of this period he was in interest, affection, and unremitting care the father of the mission. The story of Marsden has never been fully told. The excellent little volume published by the London Religious Tract Society, forty years ago, has rendered good service ; but mission history in Australia will not be complete until a more worthy monument to Marsden has been provided.

Other names worthy of honour occur in the mission history of New Zealand, and no name is more worthy than that of the founder of the Wesleyan mission to the Maoris. Samuel Leigh, the first Wesleyan minister in Australasia, and Samuel Marsden, were friends. Leigh arrived in Sydney on August 10th, 1815, and threw himself most earnestly into many forms of Christian work and won for himself the esteem of high and low. The story of his Sydney work does not belong to this narrative. Hard work brought fatigue and broken health, and his friend, Samuel Marsden, offered him a passage to New Zealand that he might recruit. This was in 1819, and as the result of this visit the Wesleyan Missionary *Society in 1822* had entered upon labours which were to bear

rich fruit in many Maori homes. The pioneers who inaugurated the mission were Samuel Leigh, William White, and Nathaniel Turner.

The good feeling existing between the two societies which had now pledged themselves to seek the salvation of the Maori was shown in the mutual helpfulness which characterised this intercourse. I have an original letter before me bearing the autograph signatures of Leigh, White, and Turner, which was sent to Samuel Marsden from Whangaroa on October 7th, 1823, in which they say: "We avail ourselves of the opportunity afforded by your present painful detention in New Zealand to present to you, in the name of the Wesleyan Missionary Society, our most sincere thanks for the valuable gift of a cow and two calves for the use of this mission, and likewise for your kind visit to Whangaroa and the assistance which you rendered to us in purchasing the location which we now occupy."

It was something for these two missions to have secured a location amongst the Maoris, but the difficulty was to maintain their footing and to make any headway in real evangelistic work when the chiefs, who were their patrons and protectors, were carrying on deadly and cannibal wars amongst themselves. The wars which raged about this time were exceptionally fierce. Hongi, the patron of the missionaries, had visited Sydney, and in 1820 he had been in England, where he had been honoured by much attention, the King himself having granted him an interview. He had, therefore, a considerable knowledge of civilised ways, but he was an ambitious warrior, and was determined to conquer and rule every tribe. Aided by great natural courage and endurance, and still more by the fact that he had armed his followers with muskets, he carried everything before him. In one battle a thousand men were slaughtered, and, although he had just come from London and from mixing with the Christian society of England's capital, he celebrated his victory with a great cannibal feast.

In a fight with the Whangaroa tribe in 1827, he was shot, but survived the wound until March 7, 1828, when he died. The fact that he had thrown his protection over the missionaries, while it had helped to secure their safety, had placed them in other directions at a disadvantage, and when by Hongi's death they were left under the patronage of no particular chief, their position and prospects were considerably improved. During this period of cruel war a cloud darker than the war cloud itself fell upon the mission. In the battles he fought Hongi had secret allies within the missionary camp. Some of the missionaries were unfaithful to their vows, and were enriching themselves by supplying Hongi's men with muskets and ammunition. As promptly as was possible, the Society dealt with these unfaithful agents, and one of Marsden's saddest tasks was to proceed to New Zealand and to act for the Society in their dismissal from its service. Kendall and Butler ceased to be servants of the committee.

The names of all the worthy men who as time went on joined the mission, cannot be enumerated, but one of the most important additions to the Church Missionary Society's staff was made in 1823, when the Rev. Henry Williams arrived in New Zealand with Samuel Marsden. This was Marsden's fourth visit. Mr. Williams had been a lieutenant in the navy, which position he resigned in order to prepare himself for missionary service. After four years of special training he was ordained by the Bishop of Lincoln on June 16, 1822.

In the letter introducing him to Samuel Marsden, the Society said : "Mr. Williams has displayed much versatility of talent in the acquisition of various mechanical arts which are likely among a barbarous people to prove considerably subservient to the objects of his mission. He manifests real simplicity of mind in devoting himself to missionary labours, and will, we trust, be found a disinterested, faithful, and steadfast servant of Christ in fulfilling His ministry among the heathen." In a School History of New Zealand, by Mr. Moss, he is thus characterised : "Resolute, of remarkable

bodily strength and energy, fearless, and with a strong sense of duty, he soon made himself felt, learned the language of the Maoris, and acquired a commanding influence among them." His brother, William Williams, followed him to New Zealand three years later, and the two became the heads of two missionary houses, which ever since have filled places of exceptional honour in New Zealand annals. Henry Williams became Archdeacon, and William, his brother, first Archdeacon and then Bishop of Waipu, and the same offices are filled to-day by the sons of these two men. The three educational institutions for Maoris at Gisborne, Te Aute, and Napier, provide exceptional facilities for the Christian training of young men and young women of the Maori race, and these institutions are under the care of representatives of the two families I have named. Not only the children but the grandchildren of Henry and William Williams are labouring for the salvation of the natives of New Zealand. At the table of the Archdeacon, at Te Aute, not long ago, I met Maori students, who had taken University degrees, a proof of the intellectual capability of the race,—but this is anticipating.

I have not yet spoken of the first fruits of the mission. Dr. Jacob, in his history of the Colonial Church, tells us that the first convert was baptised in 1825. This was Rangi, who was baptised by Henry Williams in September of that year. Although he may have been the first to be admitted by this rite into church relationship, much earlier than this some had tried according to their light to live the Christian life, and only the Searcher of hearts can determine what their aspirations may have meant in sincerity and experimental value. I have in my possession two autograph letters, written by two young Maoris in England in the years 1818 and 1819. They are the letters of Tui and Titiri, and are in English. In one these words occur: "I pray to Jesus Christ, our Saviour, make me good, and I go back to my country and remember Englishman." The other letter contains this sen-

tence : " When I in my bed sick, I look to Jesus and pray to Him to make me better and happy. I no fear death when I sick, because Jesus died for me poor sinner. He give me new heart." These men at least had Christian thoughts. To what extent the new heart had been given to Tui, even those who knew his subsequent life could not tell. In 1823, in his own land, we find him defending missionaries and missionary work, notwithstanding his participation in some of the fiercest battles between the tribes.

The acceptance of the gospel in connection with the labours of the two societies did not on any extensive scale take place for years. Native wars continued, and the Maoris, strong in their attachment to their old ways, although they tolerated the missionary, did not heed his call to repentance. But the steady work and testimony, and especially the printing press from which Colenso and others were labouring to issue the Word of God and other books prepared by the missionaries, produced the inevitable fruit. Individual conversions increased in number and in a proportion, which was more than encouraging ; and in the year 1838, Bishop Broughton, at the end of a visit to New Zealand, could write : " At every station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population." And a similar testimony might have been given respecting the Wesleyan Mission.

In 1840, New Zealand was constituted a British colony, and new conditions were created, which were destined in different ways to affect the work among the Maoris. During the first years of colonial development the native churches grew apace in connection with both the societies, and in 1854, Sir George Grey told the committee of the C.M.S. " that he had visited nearly every one of its stations, and could speak with confidence of the great and good work accomplished by it—that he believed that out of the whole native population, estimated by himself at about 100,000, there were not more than 1000 that did not make a profes-

sion of Christianity; that although he had heard doubts expressed as to the Christian character of some individuals, yet no one doubted the effect of Christianity upon the mass of the people; and some of the native teachers were, and many by means of the school might be, qualified for acting as native pastors. *

Sir George Grey's testimony in this passage describes the highest tide mark of success. The time was then fast approaching when the tide was to turn and fall more rapidly than it had risen. The seeds of discontentment were already in the ground, and they were beginning to germinate and to threaten like evil tares the good wheat which had shown so much promise. The Treaty of Waitangi, based upon a just recognition of native rights in respect to land tenure, was not upheld, and endless disputes arose, in which the Maoris contended that they were injured. They said: "The gospel came to us first and we embraced it and found it good, without any mixture of evil, for it was from God. After came the law (meaning the Queen's authority); that also was good, but it brought with it some evil, for it came from man."‡ Had the colony's best friends been listened to there would have been no war. The Maoris were not dissatisfied with England, and they trusted their tried and proved friends, the missionaries, but they were ill-advised, and being refused the justice they demanded they rose, and war called forth again the worst passions of the race which had only been in part subdued. Eugene Stock, quoting "Past and Present of New Zealand," by R. Taylor, as his authority, throws some of the blame upon French Roman Catholic priests who went about encouraging the Maoris in their discontent and instigating them to rebel.

The story of the five years' war from 1860 to 1865 cannot be told here. The record of its defeats and victories, its deeds of heroism honourable alike to British and Maori

* "The Southern Cross and Southern Crown," pp. 253, 254.
‡ "History of Church Missionary Society," vol. II., p. 626.

soldiers, and of missionary faithfulness in a time which tested severely the moral courage of the missionaries must be looked for elsewhere. It was not until after the war that the great testing time came to the native churches, and then from a source only indirectly connected with the war. The Maori mind evolved a new religion, made up of Old Testament history, of Roman Catholic dogma, of heathen customs, of ventriloquism and spiritual pretension. The ark or oracle of the new sect was the embalmed head of an English captain who had been killed in the war; the source of the revelation was the angel Gabriel! The followers of this new religion called themselves "Hau-haus," which was their shibboleth, a cry supposed to resemble the barking of a dog. This religion, which they claimed to be "the religion of Mary," spread not by persuasion, but by conquest, or, perhaps, it would be more correct to say by both. By 1870, 9000 fanatics were banded together, pledged to unite all Maoris in the new faith. Lady Martin says: "There was wild talk about angels and much superstition, but no relapse into heathenism pure and simple."

Bishop Selwyn, writing from New Plymouth in 1865 to his friend, the Rev. Edward Coleridge, says: "The Hau-hau superstition is simply an expression of an utter loss of faith in everything that is English, clergy and all alike. The only wonder is that the whole people did not become Romanists, as the missionaries of that persuasion are chiefly from France."

Hau-hauism was not the only trial which came to the infant churches in Maoriland. The establishment of British power in their midst brought bane as well as blessing as it always does to primitive races. The Maori of Captain Cook's time was a treacherous and bloodthirsty, although withal a noble, savage; but he knew nothing of the subtle infuriating thirst for strong drink. English settlers were in many cases as indifferent to the moral and physical well-being of the Maori as they were to his ancient claim to occupy certain

lands, and grog shops being sources or personal wealth were set up, with the inevitable result that the higher Christian development of the people was hindered and their conservation as a race endangered.

But the missionaries of the two societies laboured on, and the work had still about it features which were encouraging. Native pastors remained faithful, and while some of their people went back, not a few remained steadfast. During this term of degeneracy two missionaries were murdered: Volkner, of the Church Missionary Society; and Whiteley, of the Wesleyan Society. In contrast to these violent deeds the general respect still shown to the missionaries must be emphasised. Of this no more remarkable example can be mentioned than was supplied when Archdeacon Henry Williams died. The news of his death came to two tribes who were on the eve of a battle. Their common grief reconciled them, and they joined to assist in the burial, and forgetting their feud they wept together over the great missionary who had treated them all as his friends. The Maoris themselves gave £200 for a great stone cross for the churchyard at Paihia, and on it they placed these words: "In loving Memory of Henry Williams, forty-four years a preacher of the Gospel of Peace, a father of the tribes. This monument is raised by the Maori Church. He came to us in 1823. He was taken from us in 1867."

Of Selwyn's Bishopric, which embraced the whole or New Zealand, and the subsequent partition which divided the Bishopric into separate sees, I cannot speak. New Zealand is no longer in the strictest sense a mission field. Maoris enjoy to-day the franchise of a British colony, and can be returned as representatives to the colonial Parliament, they form part of a civilised community, and yet in many respects they still live as their fathers lived. Heathenism has gone, cannibalism has been abandoned, European clothing is worn and civilised pursuits are followed by many; but within their own villages

they still show a conservative attachment to many of their own ancient customs—they are not Anglicized. I for one do not complain of this, because I do not know any Divine law which establishes the obligation to follow the example of the English in all the details of social and personal life. What I regret is this, that the Maoris are less influenced by the Gospel than they were before their quarrel with the English Government, and before the tide of British immigration set in. English colonisation has not helped them in the highest sense. The adventurers who were on the coast of New Zealand before missionaries arrived made the pioneer work of evangelists much more difficult than it would otherwise have been, and then when the first difficulties had been overcome and the new influence was making itself felt for good, the influx of a British population, regulated though it was by legislation, created new hindrances and threw the good work back for many years. In New Zealand the British Government had a rare opportunity of becoming the foster father of one of the most interesting of primitive races, and of following up the work of Christian missionaries, not by subsidising that work, but by showing in the realm of civil law the same solicitude for the welfare of the people. There is yet a place in the body politic for the Maori, and those who are still labouring to promote his spiritual welfare are trying to fit the remnant of the race not simply for eternal life, but for the highest responsibilities of Christian citizenship. They are finding it very hard work, the ingrained superstition of the Maoris being most difficult to combat, and for those upon whom the salvation of the Maoris rests as a heavy burden the earnest supplication of all Christian people should be offered.

CHAPTER V.

SANDWICH ISLANDS.

1820.

NEW ZEALAND and the Sandwich Islands occupy extreme geographical positions in the Polynesian area, and by as many degrees of difference the peoples are separated from each other in their modern history. They are in general ethnological features and language one race, but they present no similarity in the results produced upon them by a knowledge of the Gospel.

The Sandwich Islands were discovered by Captain Cook, and named by him after the First Lord of the Admiralty, and the discovery of the group cost the valuable life of the great English navigator. By commerce and political relationship the Hawaiians were drawn into very close association with Britain, but they were indebted to the Americans for the first organised effort to give them a knowledge of Christianity. The churches of the Pilgrim Fathers sent the first missionaries to preach Christ to the savage tribes of Hawaii. Scenes of frenzied devilry were common in the old days. The volcanic eruptions which often shook and devastated these lovely islands found their counterpart in the uncontrolled passions which made human life hideous with diabolical deeds. James M. Alexander says :— "The Paganism of the Hawaiians took on its worst aspects at the funerals of their chiefs. Then besides making human sacrifices, they utterly abandoned themselves to sensuality and violence. They 'threw off their clothing and the restraints

of decency, filled the air with loud and long-continued wailings and the noise of shell trumpets, knocked out their front teeth, lacerated their bodies, set fire to houses, danced in a state of nudity, and appeared more like demons than human beings.' "*

And yet these people showed a singular readiness to accept not only civilisation but Christianity. In this respect they present one of the most remarkable phenomena of the modern missionary age. Between the death of Captain Cook, massacred by the clubs of these people in February, 1779, and the arrival of the first band of missionaries in 1820, a period of 41 years, the people had many opportunities of observing the ways of Christian nations.

The story of Hawaii during this period is largely the story of one man. One of the chiefs present when Captain Cook was killed, and who was wounded in the skirmish which took place after he fell, was Kamehameha. His subsequent achievements supply a convincing demonstration of the enterprise and administrative ability of Polynesians. He was an able, shrewd, far-seeing, receptive man. He was ambitious, but he used his ambition for the welfare of the people. He overthrew old dynasties, and united in himself the sovereignties which had controlled the different islands, but he wielded the sceptre he had won with rare discrimination, and made his power subservient to the advancement of a united people. Could the story of his battles be fully told, it would supply an interesting series of pictures of ancient Polynesian valour. Modern travellers who visit the Pali precipice at the back of Honolulu stand on the spot where the last brave king of Oahu fell in conflict with Kamehameha. The actual circumstances of that famous battle may be forgotten, but the effects of this and other victories remain.

I have mentioned the fact that Kamehameha was present when Cook fell. Another man who witnessed that tragic scene was Vancouver. Thirteen years later Vancouver

* " The Islands of the Pacific," p. 156.

returned to the Sandwich Islands and spent some months there, and between these two men a fast friendship was established, which led to a still more important friendship. Kamehameha, who always regretted the massacre of Captain Cook, became so attached to the English that of his own accord he sought a close alliance with that Power, and ceding the island of Hawaii to the British crown he asked for British protection. Vancouver had no authority to grant this, but he conferred such benefits as he could upon the friendly sovereign, amongst others being a present of some cattle and useful seeds.

Kamehameha did all he could to encourage the use of his ports by trading vessels. The first to avail themselves of the privilege were vessels engaged in the fur trade, then sandal wood ships frequented the islands looking for cargoes of the fragrant tree for use as incense in Chinese temples, and then, as the whaling industry in that part of the Pacific developed, whalers found convenient shelter for refitting and supplies amongst the hospitable islanders. The material benefits which accrued were great, and the King's subjects were so impressed with the superiority of civilised nations that they tried to emulate their ways and became eager to possess ships of their own, and many of the more enterprising natives joined the crews of the foreign ships that they might gain a knowledge of the wider world.

The most important result of this intercourse with foreigners was that it led the natives to relax their hold of the superstitious and idolatrous practices of their fathers. No overt act against the old religious rites occurred while Kamehameha lived, but when at his death in 1819 he was succeeded by his son Rihoriho a strange thing happened. The young king had been an apt scholar. His mind had been moulded by his father's influence and policy. He had caught the spirit of the new age Kamehameha had recognised the superiority of the people who had introduced to his country better weapons of war, and cattle, and new trees, and better

means of navigation, and being a believer in supernatural powers he concluded that the gods of Hawaii were inferior to the gods of the foreigners, and he displayed a readiness to abandon the worship and rights which for ages had held the people helplessly bound in ignorance and oppressive superstitions. He had especially revolted against the exacting demands of the taboo, a system which, in the hands of a cruel and ignorant priesthood, had robbed the people of personal freedom. Rihoriho, knowing what his father's convictions were, and sympathising with them, signalised the beginning of his reign by a bold renunciation of the ancient gods of Hawaii. "The eldest son of the conqueror of Hawaii had ascended the throne, and the very opening of his reign had been marked by a measure which is without a parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people, and by a single stroke of boldness, overthrown a superstition which for ages had held a degraded race in the bondage of fear."* I have assigned as the main cause the comparison which the king drew between the condition of his own people and the foreigners, with so many of whom he had become familiar. This was not the only cause. Tidings of the work at Tahiti had reached the Sandwich Islands, natives from the southern group had travelled northward in trading vessels, and the story of Pomare's attitude toward the ancient Marae worship with its human sacrifices had been told, and had produced its effect upon the mind of Kamehameha and his son, Rihoriho, and this, if not the main cause, was one of the factors in bringing about the great transformation which was witnessed when the new king ascended the throne.

To pick up the next link in the historical chain I will ask you to travel to New England. Massachusetts was not only the starting point and centre of those Christian activities which have built up within America a great Christian nation, it was the birthplace of that wider aggression which has made the

* "Stewart's Sandwich Islands, 1828," p. 33.

Americans a missionary people. On June 29, 1815, the American Board of Commissioners for Foreign Missions was organised at Bradford, Mass., and the attention of its founders was at the very beginning directed to Hawaii. In 1809 a native of that distant land had found his way to New York. His "observing and inquisitive mind" was deeply impressed with what he saw, and when living in the neighbourhood of Yale College he frequently visited the grounds of that institution, and was found one day lingering wistfully at the entrance of one of the buildings. He was seen by the Rev. Edwin Dwight, and the result was the formation of a school by the American Board of Missions for young Hawaiians. It was established at Cornwall, Connecticut and was called the Foreign Mission School. Here Obookiah was educated, and with him others who had arrived in other ships. The intention was to send Obookiah as a missionary to his own land, but in 1818 he died. His death resulted in the speedy formation of a numerous and well equipped missionary band, which in the Autumn of 1819 embarked from the city of Boston. I have given the names of this band in Chapter II.

I have also in that chapter anticipated the tidings by which the first missionaries were greeted on reaching the group. The stronghold they were going to assault had already capitulated; they were met by the announcement, "The temples and idols are destroyed." It was on March, 30, 1820, that the brig "Thaddeus" anchored, and that the missionaries looked for the first time upon the people amongst whom they were to labour.

They were met by a significant difficulty. Instead of being received with open arms and made welcome there was hesitancy and reluctance in granting them permission to land. I have only spoken so far of the benefits which foreigners conferred upon the people. The period between Cook's death and the coming of the missionaries had been in one sense a time of preparation for the era of Christian instruction, but it had also been a period in which many new and most

baneful influences had been introduced. Nowhere had the unbridled license of dissolute mariners been more rampant. The king's partiality for the white foreigners had led him to show them favours in ways which were most congenial to their own tastes, and they gratified their cupidity for wealth and power and pleasure without restraint.

Idolatry was overthrown, and a vague recognition of the Supreme Deity of the foreigners had taken its place, but the people only knew the character of the new religion through the character and lives of those who had settled in their midst. The missionaries had to denounce not idolatry but sin, and their task was rendered doubly hard by the fact that their condemnation had to be directed against their own fellow-countrymen as well as against unenlightened pagans just emerging from the corruption of ages of gross degradation. The foreigners who were in possession of the confidence of the people did not view the arrival of the missionaries with pleasure, and the strangely and shamefully inconsistent scene was presented of so-called Christians instigating pagans to resist the landing of heralds of the Cross. The Christians in this case were the practical pagans. How much practical paganism, alas, there is under the Christian name !

In spite of the opposition, the missionaries were received, and a great work commenced, the story of which can only be very briefly told. A second band of missionaries left America in 1822, and with them the Rev. C. E. Stewart, whose published Journal for the years 1823-5 contains so much interesting matter.

American and English missionaries, and the two societies having their headquarters at Boston and London, were very early brought into active alliance. I have referred to the eager desire of the people of the Sandwich Islands to possess vessels of foreign design. The British Government recognising this desire, and in recognition of the friendship of the king so earnestly and consistently maintained, decided to

send him as a present a schooner. The governor of New South Wales was communicated with as to the practicability of building her in Sydney and sending her thence to the Sandwich Islands. The schooner was built, and left Port Jackson about the end of 1821. "In the month of February, 1822, His Majesty's colonial cutter, "Mermaid," having in charge the vessel designed for the King of Hawaii, put into the harbour of Huahine for refreshments."*

The island of Huahine was one of the outstations of the Tahitian Mission, and just at that time the London Missionary Society's deputation, Tyerman and Bennett, were in the group, and the captain of the "Mermaid" offered to convey them or any of the Tahitian missionaries to the Sandwich Islands. They accepted the offer, and the Rev. William Ellis accompanied them. His journey to Hawaii resulted in a lengthened sojourn in that group, during which time he became the active colleague of the American brethren, and from his knowledge of the work at Tahiti, and natural ability and scholarship, he was an important factor in the foundation work which was being done. Ellis's classic historics of Polynesia and Madagascar are well known.

The new king was anxious to visit London, he wished to see the land from which the many ships had come, and to cement a still closer alliance with the British sovereign. Before he could realise the hope of having a conference with George the Fourth, both he and his consort died of measles in July, 1824. The honour he had coveted was granted instead to his attendants who were received at Windsor in the month of September. Apparently as the result of this visit, a Consul-General for the islands in the Pacific was appointed to reside at Hawaii. The bodies of the King and Queen were, with all fitting honours, conveyed to their native land in the "Blonde" frigate under, the command of Lord Byron. Byron's account of the landing and scene at the royal funeral gives an interesting picture of the condition of the

* "Ellis's Polynesian Researches," vol. iv., p. 33.

people in 1825. Five years after the landing of the missionaries "everything native and ancient seemed to have passed away. . . . No bloody sacrifice stained their obsequies, no indecent ceremony roused a sentiment of shame or reproof in the hearts of the European visitors; but instead there was hope held out for a resurrection of happiness, and the sublime doctrine was promulgated, which, while it announces an atonement for sin, promises the highest blessing of the Purest Spirit. Where only a naked savage was lately seen, the clothing of a cultivated people was now generally adopted."*

The desire for foreign clothing and foreign fashions in houses, furniture and other things, grew at a very early date into a passion, which was fostered more by traders and by the chiefs themselves who had been in civilised countries than by the missionaries. The royal residence was elegantly furnished, carpeted floors, satin-covered sofas, draperies of crimson damask, and glass chandeliers. The chiefs showed an abnormal readiness to put on the veneer of civilisation. One visitor describes "Madam Kekuanoa's boudoir"—"a principal article of its furniture being an elegant writing table, with papers and books in the language of the country. From this she appeared to have risen, as we entered the further door, her dress, manner, and whole deportment in receiving us were those of a lady. A neatly bound copy of the Gospel of Luke in the Hawaiian version, the first I had seen, was found lying on the sofa with a blank book in which she had been writing."† The general condition of the population must not be judged by such exceptional scenes as these, but there is one significant item in the picture. Even at this early date the people had in their hands printed translations of the Gospel, and this leads me to speak more fully of the missionary work and its results.

The extraordinary reformation of Rihoriho, when at a royal feast he renounced idolatry, and priests and people

* "Polynesia and New Zealand," Russell, p. 321.
† Ibid Russell, p. 329.

followed his example, led to an expectation that the spiritual and moral transformation of the islands would be correspondingly rapid. Sanguine interest was taken in the mission by the churches of America, and many labourers were from time to time sent into the field. Between 1820 and 1869 one hundred and fifty-six American labourers were sent to the group, fifty-two ordained missionaries, twenty-one lay helpers, and eighty-three female missionaries. The pioneers lost no time in mastering the language and in translating and printing the Word of God and other books, and in making opportunities for preaching and teaching, but after five years' work there were only ten church members, and after twelve years only two hundred and seventy-seven. In the sixteenth year a great religious awakening occurred, and during the four years which followed about twenty thousand people were received into the Churches. This great movement changed many things. The reflex influence of it gave new rights to the people, and the king from being a despot became a paternal ruler, sacrificing his claims to the extent of vesting two-thirds of the land between a constitutional government and the common people. Education advanced, and a sense of personal responsibility in relation to good laws and righteousness in government was fostered.

The king who reigned during this period was Kamehameha III., whose declared motto was "The life of the land is established in righteousness." There were during this reign bright examples of the transforming power of Divine grace, but the Corinthian atmosphere of Hawaii produced churches which were not rebukeless. One of the bright examples was Kapiolani, of whose death it was said, "The nation has lost one of its brightest ornaments." It was she who, standing within the great volcano of Kiluaea by the brink of its burning lake, cried, "Jehovah is my God." Although it was supposed that the people had lost all faith in their heathen deities, fear of the great goddess of the volcano still haunted that

spot, and it was predicted that her act of defiance would lead to certain death. Her fortitude, born of a truer faith, was only one of the fruits of a fruitful Christian life. Of another it is said, "She was so changed from a haughty, cruel, and besotted savage, that the natives spoke of her as the new Kaahumanu," and when she died, this was the record, "The mission lost in her a mother, a judicious counsellor, and a firm supporter; but heaven received a soul cleansed by the blood of Christ from the foullest stains of heathenism, infanticide, and abominable pollution." These honourable women are examples which might be multiplied to show that the Gospel in Hawaii was the power of God unto salvation in many cases. "In the year 1832 a translation of the Testament was completed, and in 1839 that of the whole Bible, and fifty-thousand copies of the New Testament, and a great quantity of tracts and school books, were distributed. Sixty-five million pages were sent forth, which were to the natives like leaves from the tree of life."

Kamehameha III. died on December 15, 1854, and he was succeeded by Kamehameha IV., around whose wife, Queen Emma, so much interest subsequently centred. This new king had much of his grandfather's ability, and he was equally patriotic. He has been described by different writers as "the most accomplished prince of his line," and as "a very bright, but dissipated man." He strove to advance civilisation, but what his Christian convictions were does not appear. The last of this dynasty, the fifth of the same name, ascended the throne on November 30, 1863, and was King until his death on December 11, 1872. "He inherited the Kamehameha type of character with a preponderance of the worst features. He is said to have been regal and dignified, to have worked hard, to have written correct State papers, and to have been capable of the deportment of an educated Christian gentleman, but to have reimbursed himself for this subservience to conventionality by occasionally retiring to an undignified residence on the sea-shore, where he transformed himself into the

likeness of one of his half-clad heathen ancestors, debased himself by whisky, and revelled in the *hula hula*. He is said also to have been so far under the empire of the old superstitions as to consult an ancient witch on affairs of importance."*

The monarchs who followed were elected, the first being Lunalilo, whose grandfather had killed Captain Cook. He was greatly beloved by the people, striking evidence of which was given at his funeral which took place only thirteen months after his ascension. Queen Emma and Kalakaua were candidates for the vacant throne, and the latter was elected, although in the midst of rioting, which made it necessary to land marines from foreign ships. Kalakaua, an able and energetic man, reigned for seventeen years, exerting an influence which with few exceptions was alien to good government and Christian work ; it was a reign of corrupt measures, of senseless pomp, of reckless extravagance ; traffic in ardent spirits and opium was encouraged, and the revenue was dissipated by a lavishly expensive journey round the world and a gorgeous coronation, the celebration of which had been postponed for nine years. His prodigal measures and subversion of constitutional Government and practical paganism caused so much unrest and indignation that revolution was resorted to by the discontented, but Kalakaua continued to pursue the course he had marked out for himself. He died in 1891, when Queen Liliuokalani was called to the throne. Her reign was disturbed by political turmoil, and in 1894 the republic of Hawaii was proclaimed.

I have given this sketch of the succession for a twofold purpose. It shows in what a demoralising atmosphere Christian work has been carried on during recent years, and it shows how difficult it is in a generation or two to uproot the ingrained paganism of a people like the Hawaiians. Civilisation alone cannot do it, and the story of the Hawaiian succession proves that while these monarchs were receptive in regard to the customs and culture of Christian nations they

* "Six Months in the Sandwich Islands."—BIRD, p. 314.

did not receive in a deep and practical sense the teaching of the Gospel. Miss Birds' sketch of Kamehameha V. in his European palace and in his sea-shore residence shows the dual character of the man, and the twofold character must always be looked for under such conditions.

But we shall fall into error if we conclude that the story of these Kings is also the story of the people. The same quality doubtless existed as a general feature of Hawaiian society and exists to-day, but Christian convictions and Christian character in numerous cases have shown a much higher type. The social atmosphere surrounding the churches in these islands has been most unfavourable to the development of a high Christian life, and there has been degeneracy. One who knows well the condition of things says : "The churches of the Hawaiian Islands have survived the corrupting influences of Hawaiian monarchs, but have greatly suffered, and the type of their piety is lower than it was thirty years ago."

What needs to be borne in mind is that from the time when Captain Cook discovered the group down to the present moment the people have been daily living in the presence of corrupting influences, exerted not so much by the old pagan life and tradition as by the baser representatives of foreign nations. The springs of the modern national and social life of Hawaii were polluted by unprincipled white men who thought much of self-aggrandisement and sensual pleasure and little of the moral and spiritual welfare of the people whom they exploited. They pandered to their love of display and pomp and intoxicating revelry and did all they could to hinder the messengers of mercy and truth and purity. If we have to mourn over a degenerate church the cause is very largely to be found in the direction I have indicated. And if we have to mourn over the decay and slow disappearance of a manly and noble race the shame of our lamentation must be attributed very largely to Anglo-Saxon licentiousness.

If mission work has in any degree failed in the Hawaiian *Islands the failure* has not been through any diminution of

power in the Gospel which has been preached, it has not been through the exceptional hardness of the ground in which the seed has been sown, it has not, we believe, been through lack of faithfulness in the laborers, it has been mainly brought about by the sowing of tares.

When I speak of failure, I use the term in a comparative sense. The expectation of years ago has not been realised, but there has been large success. It should be mentioned here that a change of missionary organisation took place in 1863, when the local Hawaiian Evangelical Association took over from the American Board the entire control of the Sandwich Islands work. A local board of eighteen members, a third of whom are natives, directs not only the work within the group but also the outside missionary efforts in Micronesia and the Marquesas. Honolulu has thus become the seat of an independent missionary society.

And Honolulu has also become an Anglo-Saxon settlement or colony—the largest, wealthiest, and most important in the Polynesian area. As you walk through its streets at night with the electric light shining upon you through the spreading tropical foliage, and are met alternately by brown and white faces, it is difficult for the moment to determine whether you are in an American city or a Polynesian village. The electric lights and the buildings suggest the former, but the cocoanut palms and the merry chatter of the Hawaiians convince you that you are on a Polynesian island. If you look for them you find six churches for English-speaking people, the largest of them being a very handsome structure ; but you will also discover the Oahu College and the Kamehameha School and the North Pacific Missionary Institute, where young Hawaiians are being educated. Missionaries' children have made Honolulu their home, and as merchants and professional men they have helped to reproduce there the refinement of a civilised Christian town, and in the midst of the Anglo-Saxon life are institutions which still make it a centre of missionary operations. It is the port to which the missionary ship still

comes, and from which it carries Hawaiian evangelists to distant isles, and, as I have already stated, it is the seat of an independent missionary society, on the board of which are native Hawaiians as well as American missionaries. Other nationalities also are congregating at this centre, and the Chinese churches have a membership of 150, the Japanese of 120, and the Portuguese of 100.

A visit to this interesting place affords an impressive demonstration of the transition which is going on in the Pacific Ocean. By many signs you see how truly in this case the old order is changing and giving place to the new. Is the new order to bring weal or woe to the interesting peoples who for ages have lived in these tropical isles? They can be saved and civilised. Let the utmost we can do be done, and let earnest prayer be added to effort that in the new order the Polynesian may find a new life of purer joy than he has known before and a sphere for Christian usefulness.

CHAPTER VI.

RAROTONGA.

1821.

THE light of Christian knowledge in Polynesia, like the light of the sun, travelled from east to west. About the time the American missionaries were preparing to leave Boston for the Sandwich Islands, John Williams, at Raiatea, was maturing a plan for visiting the heathen islands to the westward of Tahiti. The island of Rarotonga gives its name to a group of islands, and that group again has more distant outlying islands which are within the circumference of what is known as the Rarotongan Mission of the London Missionary Society. The names of the nearer islands are: Rarotonga, Aitutaki, Mangaia, Mauke, Atiu, and Mitiaro, and of the more distant Pukapuka, Manihiki, Rakahanga, and Penrhyn.

The six nearer islands are called the Cook Islands, in honour of their discoverer, who on the 29th of March 1777, sighted Mangaia Captain Cook says: "We presently found that the island was inhabited, and saw several people on a point of the land we had passed wading to the reef where, as they found the ship leaving them quickly, they remained. But others, who soon appeared in different parts, followed her course; but sometimes several of them collected into small bodies, who made a shouting noise altogether, nearly after the manner of the natives of New Zealand." The account he gives of his brief intercourse with the people shows how accurate his observations were.

In 1821, John Williams was compelled by ill-health to proceed to Sydney, and he made the voyage subservient to the great purpose into which he had thrown himself with such ardent intensity. His letters at this period show on what a comprehensive scale he was laying his plans for aggressive work. Between Tahiti, the starting point, and the most westward limits of the Pacific ocean, was a great archipelago of many groups and separate isles. They were inhabited by interesting and degraded people, who were in sore need of the enlightenment of the Gospel, and the apostolic fire burned in the heart of Williams, and in the hearts of his comrades, and knowing he was not alone in the holy ambition, strong in faith and fearless in courage, he wrote to London of his resolve to compass the evangelisation of every group and isle till distant New Guinea was reached.

The advance began in the Rarotonga group. Williams induced the captain of the trading vessel in which he was proceeding to Sydney to direct his course so that a call might be made at some of the islands of that group. The inducement which led the captain to grant the request was not as it might have been, a higher charge for the passage. The additional service was gratuitously rendered, showing that the early traders of the Pacific were not all and always ungenerous exploiters of everything they could grasp. The pioneer missionary voyage to the Rarotongan group was at the expense of a friendly trading captain.

Williams was not unaccompanied, Papeiha and Valiapata being with him. These men were the first fruits of that Polynesian propagandism to which the various races of the Pacific owe so much. The infant church of Raiatea had already established its own missionary society, and before the voyage to Sydney was commenced that church had set apart these two men as missionaries to the dark islands beyond. They were landed amongst the savages of Aitutaki, *and so began* the evangelisation of another group.

The short time spent by John Williams in Sydney restored his health, and in other ways conduced to the advancement of the missionary enterprise to which he was so zealously devoted. Before leaving Raiatea, the King had commissioned him to buy a vessel. Like the Hawaiians, the Raiateans were eager to possess a foreign ship, so that they, like white men, might enrich themselves by trade. Williams was ready to help them, nay more, was very anxious to cultivate their new-born interest in commerce. In this he was simply fulfilling what at that period was a recognised duty. Our missions in the Pacific at this period were not industrial missions in the modern acceptation of that term, but the arts of civilized life and the benefits of legitimate trade were looked upon as agencies likely to contribute to the realization of the higher design. Civilization and commerce were regarded as handmaids to Christianity. It was believed that indolent savages could not be permanently raised unless they adopted such habits of industry as are general amongst all Christian peoples, and the preaching of the gospel, although prominently supreme, was accompanied by an effort to impart a knowledge of industrial arts and enterprises.

The purchase of the "Endeavour" in 1822 illustrates this. Besides buying a ship, John Williams engaged for the industrial department of the mission a Mr. Scott, who undertook to teach the Raiateans the cultivation and treatment of sugar-cane; and Sir Thomas Brisbane, the Governor of New South Wales, was so much interested in these laudable efforts to promote Christian civilization, that he did all he could to strengthen the hands of the enterprising missionary. The main object of Williams in buying this vessel, however, can only be ascertained by a study of his correspondence with the directors of the London Missionary Society about this time. That correspondence reveals the resolute determination of the missionary to obtain a vessel for evangelistic extension, and the apparent difficulty on the part of the directors in fulfilling his desire. Further delay was intolerable to his

restlessly zealous spirit, and being just then in command of a little money, which had come to him through his mother's death, and trusting to the share which the King of Raiatea had promised to contribute towards the purchase, he secured the vessel. There was, however, a temporary responsibility which had to be met, and this Marsden, on behalf of the Society, consented to bear. The chaplain and the missionary were singularly alike in character, although the reluctance shown by Marsden on this occasion indicates that his zeal was tempered by more caution than was shown by Williams in his courageous schemes. Williams had his way, and on March 7, 1822, the "Endeavour" left the port of Sydney.

After calling at New Zealand and meeting the missionaries, who were just then breaking up that new ground, Raiatea was reached, and then attention was immediately given to the further development of the Rarotongan group. The island which gives this name to the group was then a *terra incognita*. Captain Cook missed this island. It was subsequently sighted, but its position had not been recorded, so that the visit of John Williams had all the merits of a first discovery. With Mr. Bourne he started to revisit Aitutaki, and to look for the land of whose native legends and story he had heard many strange things.

This voyage was preceded by a dedication service at Raiatea, when four native missionaries and their wives were set apart for work in the heathen islands, to which the expedition was going, and the Church which sent them equipped them at its own expense. After five days' sail Aitutaki came in view, and on landing it was found that the testimony of the teachers left there during the previous year had borne marvellous fruit. The idols had been burnt, the maraes forsaken, a building for the worship of Jehovah had been erected, and from the pulpit of it—a marvellous construction—John Williams, through Papeiha acting as interpreter, preached from the words, "God so loved the world."

When the determination to go in search of Rarotonga was made known at Aitutaki, the people tried to persuade the missionaries not to attempt to look for an island which was said to be the home of people so treacherous and savage. For six days the island was sought, and then, disappointed, they steered for Mangaia. An attempt was made to locate teachers here, but they and their wives received such rough handling from the wild Mangaians that they had to sail away without accomplishing their object. Papeiha, who swam through the surf, although he succeeded in obtaining the consent of the chiefs to receive Christian teachers, was subsequently half-strangled, and the teachers and their wives narrowly escaped with their lives. A few months after two single men were successfully located here. Turning from Mangaia, the three smaller islands of Atiu, Mitiaro and Mauke were visited, and with much more encouraging results.

The search for Rarotonga was then resumed, but the mysterious island could not be found. Baffled and perplexed, with provisions running short, the captain came one morning to John Williams and said, "We must, sir, give up the search, or we shall all be starved." "We will continue our course," said Williams, "till 8 o'clock, and if we do not succeed by that time we will return home." Four times that morning a native had ascended to the top of the mast without discovering anything. At half-past 7 he went up for the fifth time. The clouds on the horizon were rolling away before the increasing heat of the ascending sun, and the removal of the veil revealed the towering mountains of Rarotonga. Williams says he experienced at that moment one of the most joyous sensations of his life.

There was the island with its rocky eminences and luxuriant valleys; but what about the ferocious men moving beneath the spreading Temana trees and the groves of palms? Fortunately, Williams had picked up a little company of real Rarotongan natives at Aitutaki, and one of these with the

fearless zealous Christian teacher Papeiha, went ashore, and were well received. They were deceived, however, by their first reception. Teachers and their wives were landed, but one night ashore was enough. Makea, the king, had been kind and hospitable, but a turbulent chief had so molested the new comers that they were compelled in the early morning to return to the vessel, and their tale of woe was such that this land so long and anxiously sought after had to be abandoned.

So it seemed, and it would have been had it not been for Papeiha. He insisted on staying alone, and he was left, and became the apostle of Rarotonga. In less than a year the whole population had renounced idolatry, and the foundation was laid of a work which was to confer a benefit not only upon the Rarotongans themselves, but upon many distant islands. Rarotonga was to be a base for new and very much wider work.

For the history of the churches of the Rarotonga group I must refer you to other volumes. In a lecture by Captain E. C. Hore, on the work of the London Missionary Society in the South Sea Islands, he describes "a beautifully mellowed ancient structure with the moss growing upon its sides, and its seats inside well polished and smooth from having been used by generation after generation of the people." He had in his mind the old picturesque church at Rarotonga. Around that now "ancient" church many sacred memories cluster. From Papeiha, the first evangelist of the group, to the missionaries who occupy the same field to-day, are names which constitute a roll worthy of high honour. I place the heroic and devoted Papeiha at the top of it, because in the actual work of testimony and teaching he was undoubtedly the pioneer. Williams planned the first visit to Aitutaki, but Papeiha was the first resident missionary there, and Williams discovered Rarotonga, but it was Papeiha who volunteered to remain amongst the people. He stands first *in order of time*, and occupies no inferior place in the value of

the work he did, but the Missionary succession in this group has been throughout distinguished by devoted workers. For his contemporaries in the early days John Williams had as his associates Pitman, and Buzacott, "the model missionary," and before the tragic death of Williams, Henry Royle had entered upon his earnest and life-long career on the lonely island of Aitutaki. The name of Gill will always be connected with the work of evangelization in the Rarotongan Islands. The two brothers, William and George, and later Dr. William Wyatt Gill, rendered varied and valuable service in this mission. Those who know the writings of the latter know how thoroughly he tried to acquaint himself with the inmost thoughts and beliefs of the older Polynesians, and how gratefully his researches were appreciated by men like Max Mueller, who are by comparison trying to shed light upon the history of the spiritual aspirations of the race. Of the work which is being done in these islands by the living workers of to-day others must write when the record of their labours is complete.

In considering the spiritual results of such an expenditure of effort as has been given throughout the islands of the Pacific, many tests may be applied. I might produce statistics to show how many have been baptised in connection with the mission of which I am now speaking, and how many have passed through the catachumens class into church communion. I might describe the change of life in the individual and the transformation of the entire community in relation to heathen customs, but in respect to this particular mission there is one feature in the life of the converts which stands forth prominently as an indication of the reality of their faith in Jesus Christ. I refer to their missionary zeal. The man who discovered Rarotonga, and the man who flung himself as a pioneer missionary amongst the barbarous inhabitants, seem to have left the impress of their aggressive spirit upon their converts, and each new generation has exemplified the same grace and zeal. One of the brightest

stories in modern ecclesiastical history is the story of the Polynesian evangelists of this century, and amongst them Rarotongans occupy no mean place. On how many distant islands, as we shall see, have they been faithful witnesses of the Gospel of Jesus Christ.

Much of this missionary zeal may be attributed to one particular event. It was at Rarotonga that John Williams built the "Messenger of Peace." The building of that vessel will always be one of the classic pictures of missionary history. In three months, with scarcely any material other than the forests of Rarotonga supplied, and with tools and appliances which any practical shipbuilder would have said were inadequate, he produced a vessel of about eighty tons burden, sixty feet long and eighteen feet wide. He had no skilled helpers, and his ingenuity was taxed to the utmost to complete the hull and the rigging, but every difficulty was overcome by his dauntless courage and ready resource. When that vessel with its mat sails stood out to sea the Rarotongans wondered more at the man that had built her than the ship itself. But the great lesson which they learned was this:—They had seen a man so desperately in earnest about carrying the Gospel to the heathen, that he rose in the strength God gave him, and swept away what seemed to be an insurmountable barrier, and they never forgot the lesson. When the missionary fire began to burn in their own hearts the example of Uiliamu (Williams) bore its fruit. And in men like Ruatoka, of Port Moresby, his enterprise and devotion, his faith and untiring effort have been reproduced. The Rarotonga churches have been missionary churches because they were planted and have been fostered by men breathing and exemplifying a missionary spirit.

I have spoken of the efforts made by some of the earlier missionaries to impart a knowledge of industrial pursuits. Statements have sometimes been made that trading for personal gain was very generally practised by the missionaries. *In referring* to this subject, although I am now writing of

Rarotonga, I will group Rarotonga and Tahiti together because these two missions belong to a period of which the statement I have referred to is made. To later missions the assertion could not be applied, because a change of policy in respect to the method of carrying on the work was adopted, which left no room for commercial transactions, other than those which are necessary to meet daily needs. It was only in what may be called the primitive mission fields of the Pacific, that the workers attempted the dual task of civilising and evangelising. They looked upon civilising agencies as belonging to one of the departments of their work. Later missionaries were content to preach the Gospel and to disciple the people, knowing that civilisation would follow in the wake of Christianity, but the instructions given to the first band, and their equipment and their convictions, justified the attempt to reproduce the conditions of industrial life, as they existed in older Christian lands. Early in the century it was a popular theory that savage races could only be evangelised by being first of all in some degree civilised. In their actual practice the missionaries were always in advance of this theory. The effort to evangelise was never allowed to stand in abeyance while the people were taught to build better houses, and to purchase clothes and foreign commodities with the fruits of their own labor. The two departments became in practice a two-fold simultaneous effort.

The pictures we get of mission life in Tahiti in the year 1821 from the Journal of Tyerman and Bennet, are interesting. Here is one: "October 16th. This morning, accompanied by the missionaries, we went up the valley to examine a situation which had been pointed out as eligible for a mill of any kind, but especially for cotton works, such as were proposed to be constructed by Mr. Armitage. The supply of water by a plentiful stream, the pleasantness, healthfulness, and fertility of the situation with its proximity to the residences of the missionaries, seemed to render this spot in every way suited for such an establishment. The vast

amphitheatrical bosom of the mountains might graze thousands of cattle ; and it was with pleasure that we saw several cows and a bull eating the luxuriant herbage on their slopes. This small herd belongs to Mr. Henry, and supplies him abundantly with milk and butter. Pomare has signified his approbation of this plan of a cotton factory 'if the man can carry it into effect.' These words repeated several times, intimate not only some doubt on the part of the king of success, but some prejudice against the undertaking from the failure of Mr. Gyles' previous experiment."* Here is another picture : "Mr. Ellis and Mr. Barff having enclosed and planted two acres of land in sugarcane some time ago, and a part of the crop being ripe this morning, men were employed in crushing the stems in a mill to express the juice for the purpose of manufacturing sugar for domestic use. The canes were of fine quality and very rich in juice, which when boiled is expected to produce one-eighth of its own quantity in sugar and molasses."

These two pictures bring before us three industries perfectly new to the Tahitians : the breeding of cattle, the growing and spinning of cotton, and the planting and manufacture of sugar. Although thought and labour, and money were expended upon these and other like enterprises the success attained was very small. The cotton and sugar industries were indeed failures. This was inevitable under the conditions which prevailed in the earlier days of the missions. It is a significant fact that the permanent and more successful industries of Polynesia are those connected with the indigeneous productions of the islands, and it is by these that the natives as well as foreigners have been mainly enriched. There is in this fact useful and important economic teaching. The idea that Polynesians could not be civilized until they became cultivators of cotton and sugar was a twofold fallacy—it was false to the truest conception of civilization, and to the healthiest application of economic laws.

* "Journal of Voyages and Travels." Vol. I., p. 107.

The only industry which yielded profit in the early days of these missions was the raising of cattle, and that individual missionaries profited by it cannot be doubted. However small a herd might be, its natural increase as far as markets were available would be a substantial advantage to the owner of the herd. That in any case large fortunes were made is a statement without proof, and which is as improbable as it is proofless.

Some who have referred to this subject have done so to condemn the missionaries for any participation in trade. One important fact is lost sight of, if indeed it has ever come within the knowledge of those who have assumed in this regard the office of censor. When work in Polynesia was commenced, the London Missionary Society did not make itself wholly responsible for the support of its agents, no adequate provision was made for them in respect to salary, they were sent forth with the expectation that in pursuit of their apostolic work each labourer would find "his hire." There was no regulation in the first instructions against buying and selling, it is rather implied, if not stated, that the missionaries, many of whom were lay evangelists and artizans, should live by the profits of their own labour. If in some cases this liberty was abused, those who abused it must not be judged by the standard of modern methods. I have already referred to the isolation of the earlier missionaries, to the infrequency of correspondence with the London Committee. One of the intervals was so long that the missionaries began to think that they had been entirely abandoned; and thrown thus upon their own resources, they can hardly be blamed for making what they considered a legitimate use of such opportunities as they had. In saying this I am not trying to justify the few who, yielding to the temptations of their exceptional position, lost their evangelical fervour, and became absorbed in temporal concerns, much less am I trying to excuse traitors like those in New Zealand, who allowed greed of temporal gain to stifle their Christian conscience,

and who distributed amongst blood-thirsty savages muskets and ammunition. No condemnation is too strong for those who thus denied the Prince of Peace. But between these and those who engaged, under circumstances which at least supplied some excuse, in harmless commerce, there is no comparison. In no case outside New Zealand was the abuse sufficient to lead to an exercise of discipline on the part of the societies concerned. The marvel is not that there was some trading by the Missionaries during the earliest years of these missions, but that so little use was made of the opportunity for personal enrichment.

Tyerman and Bennett, as exponents of the views generally held at the time, wrote thus of their visit to Tahiti as a deputation from the London Missionary Society in 1821 : "A missionary's usefulness in these insular regions, so remote from Continental intercourse, so separated into small communities, extends to everything that concerns life or godliness. He has not only to instruct his charge in the principles of Christian faith, the nature of the Gospel ordinances, ecclesiastical discipline, personal, relative and social duties, but he must teach them to act in all the stations and relations which they sustain ; he must show them in what manner they may build better houses, construct more effective canoes, manufacture domestic furniture, cultivate new crops upon the waste ground, prepare soil, sugar, tobacco, cotton, &c., &c., for use or for commerce. In a word, it rests with the minister of religion to form anew the character which shall henceforward for ages distinguish a whole people who at his persuasion have abjured their idols."* In another passage they describe the natives as "emerging by a miracle from the blindness, captivity and filthiness of ignorance, superstition, and vice into *the light of knowledge and the beauty of holiness*, the former exalting them as children of men, the latter adorning them as children of God." It was not possible, they contended, to separate the condition of the

* "Journal of Voyages and Travels." Vol. I., p. 550.

earthly life from the salvation of the soul of such a people, and believing this, the earliest of our missionaries worked after a model which compassed all the concerns of the life which now is as well as of that which is to come. The wisdom of the Gospel which cried "in the top of high places and by way of the paths," was a perfected all-round wisdom which made men better on every side, and hence they went forth, primarily to make Christian disciples by the baptism of the Holy Spirit, but also to make Christian rulers, and Christian artisans, and Christian traders. Through human weakness they did not all realise themselves their own ideal, but the way in which the work as a whole was honored by God is the best testimony to the faith and faithfulness of the workers.

By the three-fold cord of discovery, evangelisation, and Government protection, the Islands I have described in this chapter are related to Britain. Cook, the greatest of British navigators, was the first to visit them. Williams, one of the greatest of modern missionaries, discovered the main island and planted within the group the standard of the Cross, and now the British flag throws its protection over the people. May our rulers have wisdom so to rule that the native race may be conserved by sheltering laws. Even British annexation has sometimes, as in the case of New Zealand, frustrated the aims and teaching of those who had laboured for the welfare of the original owners of the soil. May the reverse of this be the result in the case of the stalwart, capable, and interesting Rarotongans.

CHAPTER VII.

TONGA.

1822.

THIS group of numerous islands and islets was discovered by Tasman in 1643, Cook visited them in 1773 and again in 1777, La Perouse and Captain Edwards of the Pandora called there, and D'Entrecasteaux has left a long description of his visit in 1793. In 1797 the Missionary ship Duff landed ten of the London Missionary Society's missionaries on Tongatabu.

I have placed the year 1822 at the head of this chapter as the year when the work of the Wesleyan Missionary Society began. Something, however, must be said of the earlier effort and of the quarter of a century which elapsed before the permanent occupation was effected which has borne such ample fruit. Those who attempt and fail are sometimes as worthy of honour as those who succeed, and in the case of Tonga no one will be more ready to give the fullest credit to those who made the pioneer attempt than the Wesleyan Missionaries to whom God gave the honour of success.

Of the Polynesian family the Tongans are a princely branch. In stature, ability and enterprise they are second to none. Ethnologists claim for the Samoans and the Tongans that in physical proportions they stand at the head of all

races. Their average height is given as 5 feet 9.92 inches. In physique and brain capacity finer specimens of human development can nowhere be found. Perfect physical development, however, does not insure a corresponding perfection of moral sense, much less an exalted type of spiritual life. The Tongans are splendid-looking men, but until they felt the influence of the Gospel of Jesus Christ they were inhuman monstrocities. Cook called their home the Friendly Islands, and friendly to a certain degree these people were. A certain amiability of disposition and politeness of external manners characterised them, but there was beneath this a ferocity which, when it asserted itself, showed that they were at heart untutored savages. Inveterate cannibals like the Fijians they were not, but in nature, and in practice, too, the Friendly Islands were addicted to all the crimes of treachery, lust, and bloodguiltiness.

The ten missionaries who landed amongst them on April 10, 1797, remained for two years and a half, and they did not finally abandon the mission until three of their number had been slain. When the Duff reached Tongatabu it was not difficult to communicate with the natives, for two interpreters were found who readily rendered the service which Captain Wilson and the missionaries desired. It was not known at the time who these men were. They represented themselves to be distressed mariners, who, after many vicissitudes, had found their way to this island, vicissitudes they had doubtless encountered, but they were such as were experienced by criminals transported to Australia, and who in their discontent eluded sentries and managed to escape. They were escapees or runaway convicts, who by a desperate act had secured for themselves a refuge among the Tongans. The effort to plant a mission here was made through the help of these men, and many of the troubles of the artisan evangelists arose from this circumstance. Benjamin Ambler, a Londoner, and John Connelly, a native of Cork, used the unsuspecting missionaries to serve their own purpose, and the marvel is that the

missionary band did not at a much earlier date fall victims to the treachery by which they were encompassed. While the Duff was at anchor, a fleet of canoes surrounded her, having on board no fewer than three thousand warriors armed with clubs or spears.

Apparently satisfactory arrangements were made for the protection of the missionaries by different chiefs, and the ship sailed, returning again after she had visited the Marquesas, arriving at Tongatabu on August 17. During the absence of the Duff, many difficulties had arisen, mainly through the two convicts and another disreputable Englishman living on the island. One of the missionaries whose health had failed, decided to leave in the missionary ship, but the other, elected to remain, and this must be recorded to their credit. The Duff sailed on September 7th, nearly five months after the first arrival of the party; they had seen months of severe testing, and the willingness of the workers to continue at the post shows they were not lacking in devotion or courage. These men were not equal in character, for one of them became a notorious reprobate, but the majority were men whom we are not justified in forgetting, much less condemning; because after two years and a half of stress and storm, and the loss of three of their comrades by murder, they sailed away from an island where apparently their testimony had borne no fruit.

Tonga has had no truer friend than William Shelly, who although he turned his back on Tongatabu in 1800, never ceased until his death to labour for the reopening of the mission. When he died in 1815, Samuel Marsden preached a funeral sermon, from which some extracts may be given :— "But though he had endured every hardship that nature could bear amongst these heathens during his residence at the island, yet his affection for them never abated. He felt the most ardent desire to do them service. . . . . He was a man of very comprehensive mind, and had formed very extensive views of the work of the mission in those

seas." Marsden describes a voyage he undertook to the islands to further the end he always had in view, and another voyage to England to lay his schemes before the Directors of the London Missionary Society. He returned from London disappointed, because he had not been able to persuade the Directors to undertake a new enterprise. So anxious was he to resume work in the Friendly Islands that he turned from the London Missionary Society to the Church Missionary Society, but with no different result. So persistent was he that only a few days before his death he wrote again on the same subject to the London Missionary Society. In his devotion to the mission to which he first gave himself he was thus faithful unto death.

In the year 1822 the Wesleyan Missionary Society had its attention directed to Tonga, and it is an interesting fact that the first of the Wesleyan missionaries to volunteer for the enterprise had been influenced in his decision by conversations about Tonga with the widow of William Shelly. In this indirect way God caused his pleading for Tonga to bear fruit, and the Rev. Walter Lawry and his family sailed for Sydney to re-open the mission. Mr. Lawry had with him "an old English Methodist," besides George Lilley, a carpenter, and Charles Tindall, a blacksmith ; he also took with him a Marquesas lad. The reception which awaited the party in Tonga was much more favourable than that given to the first band of missionaries in 1797. The chiefs not only gave Mr. Lawry a welcome, but by presenting to him the best of their own garments, conferred upon him their token of closest friendship. The missionary was also more fortunate in the interpreter he secured. He found William Singleton, an Englishman, living on the island, a respectable man, who rendered valuable service.

The readiness shown by the people to receive instruction made the opening of Mr. Lawry's work bright with hope, but as time went on the hope was not realized. The strong-minded and forceful Tongan was not so ready to cast away his

old gods as some of the islanders had been. He was suspicious of the prayers which the missionaries had offered up, and thought they would bring upon the land new calamities, and although no attempt was made to molest the missionary party their position was rendered so precarious that on October 3, 1823, after a fourteen months' residence on the island, Mr. Lawry and his family embarked for New South Wales. The two young artisans, Lilley and Tindall, remained. Their lives were subsequently threatened if they did not go away.

In April, 1826, a small schooner which had sprung a leak put in to Nukualofa, the port of Tongatabu. She was bound from Tahiti to Fiji, but on account of the leaky condition of the vessel the visit to Fiji was abandoned. On board this schooner were two Tahitian evangelists who had been sent not by the Mission Committee at Tahiti, but by one of the Tahitian Churches who had been counselled in the matter by the Rev. John Davies. They were set apart for pioneering work in Fiji; but when they found that they were unable to proceed farther than Tonga, they commenced work at the spot, where by no choice of their own they were compelled to settle. This providential circumstance contributed in no small degree to the earliest work of Tongan evangelisation. The two Tahitians were unlike each other in character and faith—the one was as weak as the other was strong, and it is only of Hape that I need speak. He began immediately to tell the people of Nukualofa as well as he could, of what the Gospel had done for Tahiti. When I say as well as he could it must not be forgotten that all the languages of Central Polynesia are akin, and that intercourse of a kind is possible at a very early stage of acquaintance. That Hape was enabled to make his message understood is evident.

The Tahitians had only been two months in the group when the Rev. John Thomas and the Rev. Mr. Hutchison arrived to resume the work of the Wesleyan Missionary Society. They built their house and settled at Hihifo, twelve

miles from Nukualofa. The first months at Hihifo brought little or no encouragement to the devoted missionaries. They were exposed to robbery and insult, and "like their predecessors they began to fear for their personal safety." Ata, the chief, would give no countenance to the attempt to establish Christian worship amongst his people, and "spoke contemptuously of the God of the Christians." After a residence of ten months Mr. Thomas wrote home, stating that although he was determined to continue the battle, no sign of victory was yet apparent. A gleam of hope had appeared before this, and it came from Nukualofa. In February, 1827, two months before Mr. Thomas wrote his letter: "A great number of natives" Sarah S. Farmer says, "from Nukualofa attended the preaching at Hihifo, having walked twelve miles for that purpose." The fact was that the Tahitian evangelists' testimony was producing its first fruit in awakened interest and inquiry. Nay, more, during 1827 a building for Christian worship was set up. On July 1 of this year Hape wrote to the Rev. Robert Bourne, who was then in Sydney, : "Four belonging to the Royal family of Tonga have embraced the Gospel; they reside with us. You exhorted us not to be idle but active and diligent. We hope we are so. We are constant in prayer in the very mouth of the savage serpent with patience." A Tongan woman, Toi Vahine, wrote at the same time to Mr. Bourne, by the help of a translator, asking for Christian baptism. By the mate of a vessel which had been anchored at the settlement a full account was given in Sydney of Tupou's acceptance of the Lotu. The most interesting account of the doings of these solitary workers was perhaps that given by the officers of the "Research," in which Captain Dillon had discovered the long-lost wreckage of the La Perouse expedition.

On October 8, 1827, the Rev. Nathaniel Turner, and the Rev. William Cross, with their wives, left Sydney to reinforce the Tongan staff. The arrival of this unexpected reinforcement at Hihifo gave great pleasure to Thomas and

his companions, who were bravely maintaining their position in the face of great difficulties. Turner proposed to take up new ground, and suggested a visit to Nukualofa. "It was their first Sabbath, and they started at daybreak. The morning service had begun when they arrived. It was conducted by Hape, one of the Tahitian teachers. He appeared an earnest, good man, and the preacher listened attentively. The chief was among the hearers. The missionaries afterwards learned that about 240 had begun to *lotu*, though there were not so many present on that occasion."*

The next day there was what in the present day language we should call a conference, between the King, the English missionaries, the Tahitian Evangelist, and the people, and its decision was that the missionaries should make Nukualofa their headquarters. To this Hape was most cordial, expressing the hope that he might still have an opportunity of carrying out his original commission to go to Fiji. Turner's biographer says: "Hape was a small man, with a hump back, and singularly unprepossessing. Yet in spirit he was amiable, and Mr. Turner loved him for his Master's sake, and for his work's sake." For the work he had done the missionaries "gave honour to Hape and ascribed glory to God." The Tahitian missionaries, when they heard from Mr. Turner of the arrangements which had been made, heartily endorsed it, and expressed their gratification that Hape, providentially detained at Tonga, had been used of God to gather a congregation of inquirers, if not anxious, willing to he taught.

In these chapters, it is impossible to deal exhaustively with any of the groups. Tonga, in the hands of the Wesleyan missionaries, has through the blessing of the God of Missions, not only been added to the roll of Christian countries, it has become, in gathered disciples and spiritual results a most fruitful yield. The contrast between Tonga in 1899 and in 1793, as it was then

* "The Pioneer Missionary," p. 92.

described by D'Entrecasteaux, is so great that some potent influences must have been at work, and no unprejudiced mind can refuse to give the chief place to the evangelistic work which has been so earnestly and persistently carried on by the devoted men and women who have occupied the stations, first by the Wesleyan Missionary Society, which had its headquarters in London, and then after the separation, of the Australasian Wesleyan Methodist Missionary Society. Those who have seen the students in their college at Nukualofa, as I have myself, cannot fail to be convinced of the transforming power of Christian education, and those who know the best examples of the Church members and native preachers must magnify that Divine grace by which the children of untutored savages have been made partakers of the salvation and the spirit of the Cross of Jesus Christ.

This group, like others, supplies an example of both nationalism and individualism. The change from idolatry to nominal Christianity was no doubt to a considerable extent effected by the will and example of powerful chiefs, but that the missionaries were satisfied with this kind of change is not true. They sought and did not rest until individuals had laid hold by personal faith of the sublime truths of the Gospel. A striking example of this was given in the great revival of 1834, when earnest prayer for the outpouring of the spirit of God was followed by personal conviction in hundreds of converts. King George, into whose interesting personal history I cannot enter, had much to do with moulding the Christian conscience and life of the nation, but he did it, not because he adopted a code of Christian laws and made the strength of his personal will felt in legislation, but because he surrendered his own heart and life to the Saviour, and because, as a preacher, he did not insist upon unwilling discipleship, but strove to persuade his subjects to make a personal choice of the Christian life.

The last report of the Australasian Wesleyan Methodist Missionary Society contains a reference to Tonga, which I

will quote: "In this group the Gospel of the Lord Jesus Christ has won some of its greatest triumphs, and its power to raise and civilise the people by renewing their hearts has been most signally manifested. It is no exaggeration to speak of them as a nation born in a day. The old despotic power of the chiefs has been voluntarily abolished; a constitution based upon that of Great Britain has taken the place of the old law of hereditary irresponsible power and lawless might. The rights of property are respected and all the land has been practically nationalised, so that every man has an unalienable right to the land on which he lives and the garden which he cultivates under just and reasonable condition; and, best of all, the will of God as revealed in His Word is the acknowledged source and authority for all the laws of the kingdom. Tonga has long taken its place amongst the civilised peoples of the world, and the king of a people, who but a few years ago were in a state of heathen darkness, is now a monarch with whom the principal nations of the old world have united in terms of unity and friendship, as set forth in the treaties they have made. The vast majority of the people are still firm in their adherence to the great truths which have been proclaimed to them by our missionaries, and, though a large number have severed their connection with the conference to which they belonged owing to the dissension and strife which rent the Church some years ago, they are still loyal to the Gospel to which they owe so much, and it is the hope of many who sincerely love the Tonga people that the opening year of the coming century will witness the re-union of the two sections of our Church in that fair land."

The island world of Polynesia presents many varieties of tribal and national life, its oceanic homes contain people who are singularly alike and singularly different, but the Gospel has had its special and fitting message for each. In each group it has been the Father's voice speaking to human children who could recognise it and could respond to its call

with joyous faith. Perfect obedience has not been possible, as it has not been possible in any other branch of the wide-spread human family, but even these most degraded branches of the family, with consciences perverted and affections polluted, have felt the touch of the Father's love through the Cross, and have been lifted by the Divine power into the blessed consciousness of restoration. I admit that Polynesian Christians have their weaknesses, but I do not admit that the changes which have been effected are mere surface changes. If the Master could over again speak to many of them as he spoke to Peter, there would come back from many a humble and changed heart the answer, "Thou knowest all things; Thou knowest that I love thee."

CHAPTER VIII.

SAMOA.

1830.

MISSION work in Samoa is a few years older than the City of Melbourne. On the 24th May, 1830, John Williams and Charles Barff set out from Raiatea in the "Messenger of Peace." The amateur shipbuilder had proved his vessel by short voyages, and now he set his face towards the more distant West. After calling at Savage Island and Tonga, Savaii, the most westerly of the Samoan Islands, was reached. When the missionary schooner anchored off Sapapalii a devastating war was raging in the opposite island of Upolu, and during her stay the flames of burning villages were seen where the victorious Malietoa was in barbarous fashion giving proof of the subjugation of his enemies. The name of the vessel aptly described the errand upon which the missionaries had come. The warlike Samoans have often taken up arms since 1830, but the missionaries of the London Missionary Society have in every war been messengers of peace. At the very beginning of my own missionary work in 1863, at the west end of the Island of Savaii, I found myself in the midst of a local war, and was successful in preventing bloodshed by placing myself as a peacemaker between the levelled muskets of contending parties. And at a later date when, acting as *locum tenens* at Malua, it fell to my lot to occupy a neutral mission ground between the contending camps of Malietoa Laupepa and Malietoa Pea, I realised how fully the policy of the mission had established the reputation of our Missionaries

as peacemakers. My carpenter's shop became a surgery for the wounded of both sides; my Sundays were employed preaching in both camps; and with my colleagues I was able to join in mediation which commanded equal respect from both leaders. The name of the schooner which took our first missionaries to the Group is descriptive of the uniform attitude of the agents of the London Missionary Society in all native conflicts. Fighting in Samoa has arisen from political differences and questions of native precedence and etiquette, and not from questions which could be decided by an appeal to any standard of righteousness and ethics, so that the Missionaries have been able to maintain a neutral attitude without any compromise of their position as Christian leaders.

The first rays of Christian light to reach Samoa came from Tonga. Without design, tidings of the new religion had reached a "few families" through intermarriage; but as a nation the Samoans were still in gross darkness when John Williams arrived in their midst with eight accredited Tahitan evangelists. In my second chapter I have shown that the call at Tonga had an important bearing upon the location of the evangelists. Fauea, the Samoan, who returned from Tonga to Samoa with Williams, rendered valuable service. His introduction of the pioneers helped to secure for them a favourable reception, and Williams and Barff, after a brief stay, sailed for Raiatea with a feeling of grateful satisfaction, which they express thus in their Journal: "Wednesday, August 21st. This day we have seen the accomplishment of our desire and obtained a full reward for our anxiety and toil." They left in Samoa, under the care of Malietoa and another chief, eight evangelists, five women and ten children.

The work thus inaugurated has been maintained ever since. In 1832, John Williams revisited the Group, and had intercourse with the natives at the following islands:—Manua, Ofu, Olosenga, Tutuila, Upolu, Manono, and Savaii. It was on this second visit of the "Messenger of Peace" that he left Teara, a Rarotonga evangelist, with the Chief of

Manono. In 1834 the third Missionary voyage was undertaken by Revs. Aaron Buzacott and C. Barff in a chartered schooner. Lieutenant Nightingale went with them. They found that evangelists left by Williams had itinerated round Savaii, Manono and Upolu, and that many had expressed a desire to be taught, and that buildings for worhsip had been erected in a number of villages. During this visit "a small reading and spelling book, a small catechism, and a small hymn-book," printed at Huahine, were circulated. They entered Apia, their little vessel being the first to anchor in that now historical harbour. In 1835 the Revs. George Platt and Charles Wilson, who were stationed at Tahiti, proceeded to Samoa, and remained in the Group taking oversight of the work until the permanent staff arrived from London the following year. In 1836, on June 6th, the "Dunottar Castle" reached Tutuilu, and the Missionaries she had brought were located thus—Revs. A. W. Murray and G. Barnden at Tutuila; Rev. W. Mills at Apia; Rev. T. Heath at Manono; Rev. C. Hardie at Sapapalii; and Rev. A. MacDonald at Safune. Mr. MacDonald did not reach his station until 1837, as he had been detained at Rarotonga. Rev. A. Buzacott, who had already rendered valuable service in Samoa, accompanied the above permanent staff and remained in the Group for nine months. By the "Dunottar Castle," Barff and Platt, after twelve months' residence amongst the Samoans, returned to Raiatea, taking with them a rough translation of St. Matthew's Gospel to be printed at Huahine. This was the beginning of the excellent Samoan version of the Scriptures, which has so long been in use, and which has been so well used by the people.

The foregoing paragraph covers a period of Samoan Mission history about which much might be said. During the first six years of the thirties Christianity in this group was in its infancy, and it was infantile in its character. The people showed a singular readiness to embrace the new religion, and their susceptibility was easily imposed upon. It

was during these years that gross imposition was practised by unprincipled foreigners, who did not hesitate to assume the sacred functions of Christian teachers for their own selfish ends. Congregations gathered to listen to mock sermons and to participate in ceremonies in which the sacred ordinances of our holy religion were sacreligiously travested. Modern critics, who have characterised early Samoan Christianity by quoting these cases as typical of the whole have ignorantly, if not maliciously, misrepresented this period. The Samoans at this time were babes in knowledge, and they were quite unable to discriminate and to apply tests to protect themselves from the machinations of deceivers, and instead of representing their new-born aspirations as worthless, we should rather compassionate them as the victims of civilized wickedness.

On June 18th, 1835, the Rev. Peter Turner, of the Wesleyan Missionary Society, arrived at Samoa. He remained in the group for four years, during which time a large number of the people placed themselves under his spiritual oversight; but when in 1839 the Wesleyan Missionary Society withdrew, most of them passed into the Churches of the London Missionary Society. Some remained isolated, and in 1857 the Australasian Wesleyan Methodist Missionary Society resumed work in the Group, and from the Society's last report I gather that there are at the present time 6,109 attendants at public worship in the Wesleyan Churches and 1,777 Church members.

Before attempting to give an estimate of the spiritual value of the work which has been done, some facts may be supplied to show the London Missionary Society's position in the group at the present time.

There are 204 church buildings in as many villages, and the same number of schools. The attendants at the church services number 27,105, and of these 6,232 are church members or communicants. The children attending the village schools number 7,314, and there are 550 pupils in the

advanced schools or colleges. There are 177 native ordained pastors, 150 preachers, and 57 missionaries in other islands of the group.

The European staff consists of nine male married Missionaries, and four lady Missionaries.

There are three large central educational institutions under European tutors, with a large staff of native assistants. (1.) The Malua Training College, in which there are at present in residence 105 adult students and 33 boy boarders selected from all parts of Samoa. The College was established in 1844 for the education of native pastors, and upwards of 2,000 natives of Samoa and other islands in the Pacific have passed through this training institution. (2.) The Leulumoega High School, or Normal College for Youths, established first in Apia, and subsequently in 1890 removed to the Aana district. There are at present 83 pupils in the school. (3.) The Girls' Central School at Papauta, near Apia, established in 1892, has 99 scholars. For many years a school for half-castes was carried on at Apia. It is closed at the present time, but the buildings and material remain for resuming work when the local conditions warrant it. To each of the seven European Mission Stations a school is attached, in which pupils are prepared for Malua.

There is an English Church for foreign residents at the Port of Apia, the services of which are maintained by the Society's Missionaries. There is also at Apia a coffee-house and reading-room for sailors.

A religious newspaper in the native language is in circulation, by which pastors and teachers are greatly helped in their ministrations.

During the last five years the people have spent from ten to fifteen thousand pounds on the improvement of church buildings, and their contribution for foreign mission work for last year amounted to £2,648 19s 7d. The English Missionaries have given much labour to the production of a Christian *and educational* literature. No modern version of the

Scriptures has had more painstaking work bestowed upon it than was given to the Samoan Bible. With loving devotion, scholarly men wrought for years at the translation. To the Bible have been added valuable commentaries, books on church history, volumes of sermons, and many class works for use in the colleges and schools. For the printing of these books a mission press was long maintained, but they are now printed in England.

These facts, it will be admitted by all, contain evidence of sound, earnest labour, and of a great change in the condition of the people, but some will be enquiring for further evidence than these facts supply of the evangelisation of the Samoans. Can such a people, some ask, comprehend in so short a time the sublime truths of the Gospel? This enquiry suggests an interesting study. Is it possible without some previous preparation or evolution of thought to impart to a savage the knowledge of Christian doctrine which he will at once recognise as truth? I am for the moment pursuing this enquiry apart from a recognition of the supernatural help of the Spirit of God, upon which all evangelistic work depends. When I speak of a savage comprehending the truths of the Gospel I do not forget that the oldest Christian peoples have not yet comprehended them. The question I am putting is this—Can a savage when the Gospel is preached to him, receive it with sufficient understanding to avail himself at once of its saving principles and sanctifying truths. Is there soil for the seed or must we first by a slow process of education break up and pulverise the rock?

In an enquiry like this do we not magnify overmuch our own superiority, is the difference between the most advanced knowledge and the lowest human ignorance an unmeasurable distance? Are we justified in talking about savages as though they belonged to a lower creation? There is an arrogance of knowledge which is less excusable than the dogmatism of ignorance. In these studies which concern the Polynesians I take this opportunity of protesting against

the racial pride which disparages aboriginal tribes. When matriculates of universities of learning talk of "blackfellows" with a sneer in their tone which means more than the words themselves, they show the deficiencies of their own education.

I admit that there are races lower in the scale of knowledge than the Samoans, but no race is too low to recognise and rejoice in the light which the Gospel brings. The Samoans were able to apprehend readily the great foundation truths on which the Divine revelation contained in the Bible rests. The Scripture teaching respecting the spiritual nature of God, Divine Providence, the immortality of the soul, retributive justice, prayer, redemption, and repentance, found corresponding echoes in the native mind, and heart, and life. The foundations for the Christian superstructure were already laid. If space permitted I might show how these fundamental truths were originally held, how their gods were spiritual, how they anticipated a future life, how they lived under the constant dread of a retributive justice, how they prayed for supernatural help, and how in their cities of refuge or sanctuaries they saw in dim shadow a better redemption. The villages, which I have called cities of refuge, within the bounds of which the refugee was safe, were occupied by families who were not expected to go to war, but whose duty it was to intercede with the gods for those in the field. The idea of intercessory prayer was common. In coast journeys passengers at frequent intervals acknowledge the exertions of the crew by calling out: "Thanks for your paddling!" to which the crew immediately reply: "Thanks for your prayer!"

Here, it will be seen, was material ready prepared, the heathen darkness was never so dense as was supposed, throughout the night of paganism some light from the hidden sun was reflected, and when the sun again appeared it shone upon eyes not absolutely unaccustomed to its rays. The *Gospel* was to them a message full of meaning. When the [illegible] *of God* brought home to their hearts the revelation of

mercy and love and eternal life through the Cross they believed, and the Christian life became to them a blessed reality. That the Christian life of many Samoans is real I have no doubt whatever. Those who doubt it are those who know least of their inner life. One of the grandest Christian men I ever knew was a Samoan. Peniamina (Benjamin) was one of the first converts. He was a colossal man in physique and equally so in heart and force of character. He was a preacher, filling the pastoral office through a long life, only retiring when he became too infirm for public ministrations. He was also a poet, if the writing of one hymn entitles a man to be so called. The hymn, printed in the Samoan hymn-book, was an ascription of praise to Jesus Christ for the pardon and rest and life eternal brought by His Gospel. The hymn exalts Him "Who is now our Lord – lo tatou nei Alli." When Peniamina retired he brought me a few steel pens, and said, "I have finished my work. I shall write no more sermons, and that nothing may be wasted that is useful in the work of God, let these pens be given to a younger man who is still able to write sermons" So attached were his people to him, and so much were they helped by his exposition of Scripture, that when his eyesight failed they appointed a young man to read for him, but begged him to continue to speak to them as he had so long done.

But objectors may urge that the general standard of Christian character in Samoa is not high. Our reply is, have we any right to demand the application of a very high standard? We live in an age which is impatient of results. I have no desire to quarrel with the velocity of the age, but we must not forget that in many things God works with majestic slowness. I may be reminded of the rapid and triumphant spread of Christianity in the first century, but it remains to be proved whether even under the Apostles the growth was equal to what this century has seen. The growth may have been rapid in certain countries, but the rapidity was always in proportion to the preparedness of the soil in which the seed

was sown. The power of the Holy Ghost is conditioned by laws which God has Himself established. There are laws of spiritual growth as there are laws which regulate the Divine working in the material universe. Faith in the spiritual omnipotence of Christ will beget not only action but patience, and these twin sisters like handmaidens must wait together upon those who go forth to evangelize the nations. To the crusaders' zeal must be added the Patriarch's waiting faith.

When we have persuaded a heathen to forsake his idols we have done much, and when we have instructed him sufficiently in the truths of the Gospel to enable him through the Divine Spirit's help to accept the new life in Christ we have done more, but there is a transformation of character which will be more or less quickly accomplished according to the man's preparedness for his new heritage. In the case of a people like the Samoans there are remnants of heathen instincts to be uprooted, and a new atmosphere of life to be created, and this process is not always, is not generally rapid.

Dean Stanley, in his "Eastern Church," draws a suggestive picture of the condition of Constantine after his conversion. "The triumphal arch which bears his name, and which was erected as a trophy of the battle of the Milvian Bridge, is a standing monument, not only of the decay of art which had already made itself felt, but of the hesitation of the new Emperor between the two religions. The dubious inscription on its front will mark the moment of transition. "Instinctu Divinitatis et mentis magnitudine" are the two causes to which the senate ascribes the Victory "Divinitas" or Providence, is the word under which he veils his passage from Paganism to Christianity. His statues, in like manner, halted between the two opinions. . . . His coins bore on the one side the letters of the name of Christ; on the other the figure of the Sun-God, and the inscription, "Sol invictus," as if he could not bear to relinquish the patronage *of the bright luminary* which represented to him, as to

Augustus and to Julian, his own guardian deity." * Constantine's conversion to Christianity was much less satisfactory than that of many a Polynesian, but his condition of mind illustrates the conflict which takes place in many a new disciple in the mission field to-day. There is a sense in which Constantine's two-sided coin is always the currency in such a country as Samoa. One side takes its impress from the past, and the other receives its form from the present and anticipates the future. The mingling of opposite powers is as unavoidable as the mixing of their waters where two streams meet. The spirit of resistance survives the surrender of a garrison, and after a heathen has willingly surrendered to Christ, the old heathen nature will inevitably assert itself at times ; and if in any degree it prevails, some will doubt the reality and sincerity of the man's Christian profession. To such doubters Christ's own words may be addressed, "Judge righteous judgment."

In one respect the condition of Samoa has been exceptional. It has presented the unusual spectacle of a Christian country without civil law. In Tahiti and other groups, one of the first fruits of the introduction of Christianity has been the adoption of a code of laws based upon the principles of Christian legislation, but in Samoa, through the absence of a permanent central government, it has been impossible to establish a stable system of criminal jurisdiction. At different times attempts have been made to set up and enforce laws throughout the group, and judges have been appointed, but the legal machinery has always broken down. Our missionaries have never hesitated to help by their counsel in setting up in the lawless communities of Polynesia an enlightened system of dealing with those who offend against good order and moral decency, and the rights of society. It was through the advice of the missionaries that chiefs and people in some of the islands accepted trial by jury as the best method of enforcing obedience to recognised laws, and

* "Eastern Church," p. 192

of protecting criminals from unjust and oppressive punishment, and the missionaries in Samoa have made many attempts to secure the adoption of a civil and criminal code, without success. Christian teaching, which reaches through the churches and the schools the entire community, has created a public opinion which has been a very powerful influence, but that influence must of necessity be slower to produce satisfactory results than in lands where vice is punished by the civil arm. Samoa supplies a most interesting example of a condition which is unique. It has been a land of chiefs and churches, but it has had no civil administration. What would society be like in other parts of Christendom if all the sanctions of criminal legislation were removed? Are we after long centuries of teaching ripe to live without laws to control, our conduct, would it be safe to allow each man to be a law to himself? The fact that there is in Samoa so little dishonesty, and so few cases of personal violence and of other offences against human society, speaks volumes for the strength of the Christian conscience which has been fostered by the missionary work in the group. I do not on this account favour a continuance of the present condition. The sooner a strong and paternal civil arm is thrown around the Samoan people for their protection and control and the discipline of evil doers, the sooner will the community reap the best fruits of Christian civilisation, and our work of leading individuals to Christ will be made more easy by the removal of hinderances which now exist.

I have mentioned the Pastors' College or Training Institution at Malua. The work which has been done there must be emphasized. Upon no work in Polynesia has a richer blessing rested. This college has under God been a perennial source of spiritual good not only to Samoa but to many distant isles. New Guinea especially has felt the benefit of the training of these earnest missionaries. Malua *has* been a sort of modern Iona: it has been a nursery *where* evangelists have been furnished with such knowledge

of the Scriptures as has enabled them to go forth to undertake the care of churches already established, and to plant new ones, and this they have done with great success.

This institution stands on a block of land having a lagoon frontage of 900 yards, and is of sufficient area (388 acres) to provide the students and their families with food. The land contains 3,300 cocoanut palms, 4,500 breadfruit trees, 50 acres of yam plantations, and 200 acres for the cultivation of bananas and taro. There is good fishing in the lagoon. The care of the plantations devolves upon the students, and this provides them with healthy manual labour, and at the same time makes the cost of maintaining the settlement comparatively small. It may be mentioned here that the London Missionary Society owns no land in Samoa which is not actually in use for mission purposes. It may also be stated that the regulations from the mission from the first have precluded any private acquisition of land by the members of the mission. Large estates have been secured by traders at a low cost, and the same might have been done by the missionaries, whose influence with the natives gave them special facilities for so enriching themselves ; but every form of trade has been avoided, and only such land has been acquired as was needed for mission houses and mission institutions. Besides the plantations mentioned, the Malua block has upon it two houses for the two English tutors and two for the two native tutors ; twenty-six stone cottages for the students built on two sides of the college quadrangle, three detached class-rooms, and the large college hall. This has been recently built at a cost of more than £2,000, by the Samoans themselves. It is a large and substantial building, erected as a memorial of the jubilee of the institution, and is therefore an historical monument to the great and useful work, which, since 1844, under various tutors, beginning with the founders, George Turner and Charles Hardie, has been accomplished at this spot. A useful and most interest-

ing volume might be filled with the story of the many pastors and Samoan missionaries who, at this training institution, have been qualified for their work.

This chapter will not be complete without a reference to the islands lying to the north-west of Samoa, and which are worked as out-stations of this mission. The natural features of these out-stations bear little resemblance to the volcanic and mountainous islands of Savaii, Upolu and the other islands of the Samoan group. Samoa is both a volcanic and a coral group; on well nigh every mountain top there is an extinct crater, and the tropical forests on the mountain slopes feed upon rich decomposed volcanic soil; while on the coast a fringing coral reef spreads itself seaward, in places forming an enclosed coral lagoon, and in other places a shelving shallow sea. The sixteen islands which lie between Samoa and the Equator to the north-west are low atolls, irregular rings of coral and cocoanut palms, which, as you approach them seem to be afloat on the surface of the ocean. As a matter of fact, they are only a few feet above high-water level. Beneath those oceanic groves of palm trees, along beaches washed by the tides of the broad Pacific, are villages peopled by interesting natives closely related to the Samoans. There are three groups—the Tokelau, Ellice, and Gilbert Groups. The Gilbert islanders, the most distant, are also farthest removed ethnologically from the Samoan people; they speak a different language. The names of the islands are Fakaofo, Atafu, and Quiros, of the Tokelau Group; Funafuti, Niutao, Nanomanga, Nukufetau, Nanomea, Nui, Vaitupu, and Nukulaelae, of the Ellice Group; and Onoatoa, Peru, Nikunau, Tamana, and Arorae, of the Gilbert Group. On these sixteen islands there are 10,000 people, and amongst these people the Samoan Mission has 30 native missionaries labouring. There is no resident English missionary in these groups, but they are visited twice a year by the Society's missionary steamer "John *Williams,*" which conveys from Samoa one or more of the

missionaries. A graphic picture of life on one of these islands, the island of Funafuti, has been recently sketched by Mrs. David, who resided there three months, while her husband, Professor David, of the Sydney University, was superintending the coral-boring expedition.

In 1861, a canoe which had been drifting helplessly for eight weeks with eight natives on board, was wrecked on the reef of one of these atolls. One of the natives who survived was a deacon of a Christian church. Finding himself on the heathen island of Nukulaelae, 1,200 miles from Manihiki, whence the canoe had drifted, he began as soon as he could to tell the people of the Gospel which had been so great a blessing to his own native land. Subsequently by a passing vessel he embarked for Samoa and told the missionaries there his remarkable story. He entered the college at Malua to qualify himself to return as a missionary to the Ellice Group, and in 1865, with other teachers from Samoa, he arrived amongst the people upon whose shores he had been so providentially cast. The work thus inaugurated has spread, and now the sixteen islands and islets I have named form part of the Samoan Mission. Elekana is still alive, but has retired from active work. One of his sons went as a missionary to New Guinea and was massacred there. When I was there in 1897, the Rev. James Chalmers received a letter from old Elekana, asking that he might be allowed to proceed to New Guinea to render such help as he might yet be capable of in that mission. I have his letter, and Chalmers' translation of it. Here it is: "To my missionary Chalmers, and to all of you, the servants of God, in New Guinea. Blessings on you from the true God and from Jesus Christ. Amen. It is I, Elekana, who makes known to you my thought, my true thought. Because of the strength of that thought for the work of God I will not heed the shame of my desire being cast aside, but will let it come before you. Here is the thought—Place me in the work of God in New Guinea that I may try it. I know I am now an old man, and my knowledge is small, but

oh, missionaries, I cannot restrain my desire ! In God's love let this my desire be realised. But it is with the Master who knows the thought ; its realisation or not. Sufficient is the word of Elekana." This letter gives an insight into the type of men by whom much of our aggressive work in the Pacific has been done. Humble, earnest, heroic men ! The fuller story of Elekana's earlier experiences is told by Mr. Lovett in the recently published history of the L.M.S.

Much remains to be said about the work in Samoa itself. I should like to have referred to the polity, discipline, and methods followed by the churches, and to have spoken more fully about the work of education, but I cannot. I have before me the report of a deputation which the London Missionary Society sent to Samoa in 1888. The deputation as originally appointed consisted of Mr. Albert Spicer (the Society's treasurer) and the late Dr. Dale. When Australia was reached Dr. Dale's health failed, and I was appointed to accompany Mr. Spicer. I refer to this visit in order to introduce here the closing words of our report.

"The Samoans have been nominal Christians for more than fifty years. The time has been long enough to effect a great change, but it is unreasonable to expect from a people who had sunk so low a type of exceptional holiness, or to complain because they are not paragons of virtue and superior to the grosser forms of vice. A very great change has been wrought, and a change as great as we have any right to expect. We have met and addressed large assemblies of native Christians. We have met in conference more than two hundred native pastors. We have attended meetings at the College where more than one hundred students were present. We have had quiet talks with individuals. We have talked with missionaries and foreigners about the converts, and unhesitatingly we affirm that a great and unmistakably Christian work has been accomplished for which the supporters of the London Missionary Society may *be very thank*ful. Samoan Christians have not yet conquered

their characteristic national and social weaknesses, but the force of new Christian principles is felt, and the Divine truths of the Gospel are transforming by a sure process the character of the people. It is possible we know to throw over paganism a Christian dress without changing the old pagan heart, or eradicating the pagan nature. We are persuaded that more than this has been done in Samoa. The pagan nature has in many cases been brought into subjection to the mind of Christ, and the subjection has advanced as rapidly as the circumstances surrounding these people would permit. We place no limit on the Spirit of God, but we do not forget that the effect of human environment is still seen in those who are manifestly the subjects of the Spirit's power.

"In spite of every alien influence, a Christian community has been gathered in the tropical islands of Samoa, and in that community many loyal and loving followers of the Lord Jesus Christ may be found—a community well acquainted with the Scriptures. Young people in Samoa are better acquainted with the Bible than the average Sunday School scholars in England, and the Samoan's knowledge of the Bible in very many cases has changed the heart and lifted the old pagan life to the level of conscious communion with God. We have spoken of native pastors. Too much cannot be said in commendation of the faithful Christian work which many of them are doing. They are good preachers ; but better than this, many of them are good men—men whose Christian character demands respect. We have been abundantly satisfied with what we have seen in Samoa, and with which we have heard of the interesting work which is being carried on through Samoan teachers in the north-west outstations of the group."

These words were written eleven years ago, but they are equally applicable to present conditions. Samoa has passed through severe trials during recent years. It would not have been surprising if all church work and Christian education had

been paralysed by the disastrous wars which have taken place. And, if, as in the case of the natives of New Zealand, there had been a relaxing of the people's hold upon Christianity itself. No better proof could be found of the reality of the Christianity of the Samoans than is supplied by their maintenance of Christian worship, and their unswerving loyalty to the obligations of their Christian faith at a time when so many influences antagonistic to that faith were operating around them. Many of the pastors ignoring ties by which they were united to the leaders of the opposing factions have striven to promote peace, while the students at Malua remained faithful to their consecration as applicants for the Christian Ministry. It is to be hoped that a speedy solution will be found of the rivalries which now afflict the people. They must be helped to govern themselves. Possessing many qualities of a noble and sturdy manhood, and considerable administrative ability, they have not yet evolved that sense of combined responsibility which is the basis of a well governed community. A patriotic national instinct does not yet exist. Within their own family or clan they are communistic, but the wider commune of the nation has not yet been born, and it devolves upon those who have claimed to be their advisers to devise and establish such a paternal form of control as will conserve the rights of this interesting people, and promote amongst them all the advantages of an equitable and enlightened government.

[NOTE.—November 17th, 1899. Since writing the above the announcement has been made by cablegram that England has, for concessions made to her in other places, consented to withdraw all her claims within the Samoan Group. The cablegram states that the two largest Islands, Savaii and Upolu, will be left under the sole control of Germany, while

Tutuila is to be recognised as the sphere of American influence. By this international agreement, the onerous task of governing the majority of the Samoans devolves upon Germany, whose knowledge of the people extends over many years of more or less intimate relationship. Germany is familiar not only with the internal politics of the people themselves, and the consular difficulties which have been occasioned by the rival claims of native chiefs, but she has full knowledge of the Mission and educational history of the group, and by her special knowledge she is well qualified to adopt a policy calculated to conserve the good work which has been done, and to establish a paternal government on lines likely to promote the unity of a disunited people.]

CHAPTER IX.

FIJI.

1835.

FIJIAN mission history began on October 14, 1835, when the first heralds of the Cross landed on one of the islands of this extensive archipelago, which comprises more than 200 islands and islets, 80 of which are inhabited. Tasman discovered some of the eastern islands in 1643, and named them Prince Willem Islands. In 1774 Cook sighted Turtle (Vatoa) Island. In 1789 Bligh, when cast adrift from the "Bounty" by the mutineers, sailed westward within sight of the Fiji Group in a launch 25ft long Wilson, the commander of the missionary ship "Duff," discovered and named several of the outlying islands, and got on to a reef near Taviuni, which is still called the Duff reef. During the first year of this century sandalwood ships began to visit the group, and by the year 1809 one white man at least, Commodore Wilkes tells us, had settled amongst the natives. In Chapter III. I have quoted from a letter which I have in my possession written from Fiji in 1810. In that chapter I used the letter for the light it shed upon affairs in Tahiti. A further extract may be given here for the light it sheds upon the condition of Fiji. The circumstances under which the letter was written were these: The *Hibernia,"* bound from Tahiti to Sydney, had on board

several missionaries of the London Missionary Society, and, as I have already stated, called at Fiji *en route* Another vessel, the "Hope," of New York, was also there, and the missionaries wrote this letter to send by her to Dr. Mason, of New York. The letter is headed "Takaunove, Fegees, January 5, 1810," and is signed "John Davies for the Missionaries." They say "We are now at one of the islands known by the name of Takanuove, or Sandalwood Island, and on the point of sailing. In coming here we ran upon a reef in the night and were very near being lost ; but the Lord in His providence wonderfully preserved us. This island is very large, probably as large, if not larger than any of the West Indies, excepting Hispaniola. The Fegee Group is but little known ; it consists of a great number of islands, large and small. The inhabitants do not appear to be very numerous. Their complexion, language, customs, religious ceremonies, etc., prove them to be a different race from the generality of the South Sea islanders. They are very barbarous and inhospitable to strangers (at least we found them so). The islands are divided between petty chiefs, who are continually at war with one another, not sparing age or sex. Several Europeans and some Americans have been killed and devoured by them. The navigation among these islands is most dangerous, there being but little clear sea, reefs and shoals are found in every direction." These words have not been published before, and I have given them because I am not aware of any earlier record giving such an account of the condition of the Fijian people. Captain Wilson, of the "Duff," saw natives on two different islands in 1797, but too distant even to describe their appearance ; but the Tahitian missionaries in 1810, either from direct observation or information communicated, probably from both, were able to speak of their appearance, language, and customs. The earliest scientific explorations in this group were begun by Dumont d'Urville in 1827, and continued by the same navigator in 1830. And in 1840 the United States exploring expedition, under Commodore Wilkes,

gathered and recorded much new information. Before this, however, in 1835, the agents of the Wesleyan Missionary Society had entered upon their work.

In this sketch of the Fiji Mission I will arrange such information as is available in divisions or groups. By following this method I shall be able to bring out more prominently the facts which I desire to emphasize.

Fact No. 1.—The original debased condition of the Fijian was extreme beyond historical parallel. This archipelago, so exquisitely charming in natural beauty, has been called by one writer "the lowest hell in the Pacific." One of the most influential gods of Fiji was Ndegei, "a mysterious being who, under the form of a great serpent hidden in the deep caverns created and still preserves the universe." As the moral state of a people is conditioned by the character of the gods they worship, this great serpent, crawling in the dark caverns of the earth, may be responsible for the deeds of darkness which for centuries apparently have darkened the daily life of these islanders. I would rather draw a veil and hide from view such revolting scenes as are before me, but such statements as I have just made must be substantiated. The language which has been used by different writers to describe Fiji is so strong that, without supporting testimony, doubts arise, suggesting exaggeration. When we are told that their life was "too horrible to be described, too full of fiendish cruelty to be imagined," and that they went "beyond the ordinary limits of rapine and bloodshed, violating the elementary instincts of mankind," we are justified in asking for proof.

The fact that there was so little intercourse with Fiji when the old order of things prevailed makes it less easy to adduce proof than in the case of groups like Tahiti, in which early navigators had spent a considerable amount of time. Although Tasman sighted Fiji two and a half centuries ago, the curtain did not lift upon its "fiendish cruelty" till this century, and nothing was known until the

century was well advanced ; but when the group was at length visited, and the condition of the people studied, the observers were, fortunately, capable and reliable men. In saying this I am not referring to the missionaries, to whom this description might truthfully apply, but to those who visited the group for the purposes of exploration. Of Dumont d'Urville's visit in 1827 I cannot speak, but I have before me the testimony of Commodore Wilkes and his companions. The expedition under Wilkes was a credit, not only to the enterprise, but to the intelligence of the United States. For the work a fleet of six vessels was entrusted to the Commodore. The fleet comprised the "Vincennes," the "Peacock," the "Porpoise," the "Sea Gull," the "Flying Fish," and the "Relief;" but much more important than the numerical strength of the fleet were the qualifications which his staff possessed for doing the work committed to them. The company comprised such men as Dana, Maury, and Pickering, scientists of repute. I mention this to show that in quoting Commodore Wilkes I am adducing the evidence of one whose commission gave him a sense of special responsibility in recording the facts he had been sent to gather.

He tells us that the facts about the people were gathered from "personal observations from the statements of the natives themselves and from white residents," and states that the knowledge so gathered had led him to the conclusion that the natives of the Group were "in many respects the most barbarous and savage race now existing upon the globe." He went to Fiji, expecting to find there "a savage, ferocious and treacherous race of cannibals," and the expectation was more than realised. Their first journey ashore for scientific observation incidentally revealed what the past of Fiji had been. In a significant fashion leaves were picked and dropped at certain spots, and this was done so frequently by the natives who accompanied them that an explanation was asked for, and they were told that at all these spots men had been clubbed to death. In his characterisation of the people he describes

them as a large and muscular race, with an air of power and independence, and extremely changeable in their disposition, passing rapidly from laughter to sullenness at one moment full of merriment, and the next possessed of demon-like anger, which they evince by looks which cannot be misunderstood. His indictment states that they were addicted to stealing; that they were treacherous in the extreme—but that they were cowards withal - that the most universal trait of their character was lying, and that one of their strongest features was covetousness. They seem to have a code of honour, but it was strangely circumscribed. "The same native who within a few yards of his house would murder a coming or departing guest, for the sake of a knife or hatchet, would defend him at the risk of his own life as soon as he had passed his threshold."*

They were polygamists, practised infanticide, treated women as inferior to men, and expressed family affection in ways which were revoltingly cruel. Wives were killed when their husbands died (Wilkes says that five wives and a daughter were strangled when the late king died), and old men and women were buried alive by their own children. "When the grave is dug, which is about four feet deep, the person is assisted into it, while the relatives and friends begin their lamentation and proceed to weep and cut themselves, as they do at other funerals. All then proceed to take a parting kiss, after which the living body is covered up, first with mats and tapa wrapped round the head and then with sticks and earth, which are trodden down. When this has been done all retire and are tabooed, as will be stated in describing their ordinary funerals. The succeeding night the sons go privately to the grave and lay upon it a piece of avaroot, which is called the vei-tala, or "farewell."†

Reclus gives as the names of Fijian gods the "God of

* "United States Exploring Expedition," Vol. III. p. 45.

† "United States Exploring Expedition," Vol. II., p. 60.

Slaughter" and the "God Eater of Human Brains." Certain it is that the spirit of such gods asserted itself in the life of the people. The case is given of the launching of a royal canoe which passed into the water over rollers, to which had been lashed the bodies of living men, and Wilkes says that when Tanoa launches a canoe "ten or more men are slaughtered on the deck in order that it may be washed with human blood." Human sacrifices, he tells us, were preliminary to almost all their undertakings, and he gives heart-sickening particulars of victims bound and placed alive in the ovens. Cannibalism in Fiji was not confined to times of war or ceremonial feasts; it entered into the ordinary food supply, not as an everyday occurrence, but as an occasional dainty. One is ashamed to write the word, but it must stand as a record against the Fijians of a condition of life which had reached the lowest depths of moral obliquity. Wilkes' officers were themselves witnesses of an unsuccessful attempt to carry to the ovens a young woman who was harmlessly fishing on the reef. Illustrations might be added to this picture, but I will spare the feelings of my readers. Enough has been written to establish our statement that human history does not contain a blacker and more revolting picture of human nature than was supplied when the curtain lifted and showed us primitive Fiji.

Fact No. 2.—To these people, while they were still in their original condition, missionaries were sent with the Gospel of Jesus Christ. They went, believing that their message was adequate to save and sanctify even Fijians. The story of half a century and more cannot be condensed into a paragraph. I can hardly mention the names of the honoured men by whom this effort has been sustained. The first to volunteer was Cross, and Cargill immediately became his comrade. They had been rejoicing together over a great ingathering of converts at Tonga, and together they set their faces towards dark Fiji. They arrived at Lakemba, as I have before stated, on October 14th, 1835. Three years later

Hunt, Calvert, and Jagger left London, where they had been dedicated to the work of evangelising Fiji. This reinforcement visited New South Wales *en route*, and they left Sydney the same day that John Williams with several London Missionary Society's missionaries sailed for the Islands on the Camden, and the missionaries of the two societies united in a valedictory service held at Watson's Bay before the ships passed through the Heads. As time went on the staff was strengthened by R. B. Lyth, John Watsford, T. W. Meller, David Hazlewood, Thomas Williams, Frederick Langham, Lorimer Fison, Nettleton, and others. With unswerving faith and undaunted courage these soldiers of the Cross, without any relaxing of effort, attacked every entrenched position. Of their manifold labours no consecutive and worthy history exists. In preparing these chapters I have been several times impressed by the need which exists for a comprehensive story of the work of the principal missions of Polynesia. In the case of Fiji, biographies of individual missionaries have been written, but modern ecclesiastical history demands more than this.

Fact No. 3.—Fiji has been transformed. The moral heroism inspired by Christian faith has conquered. God has given to His own messengers a great and glorious victory. The Gospel has not failed ; it has overthrown a condition of society which men like Wilkes, after seeing it for themselves, declared to be the worst existing upon the globe. The cannibal fires have been extinguished, and men and women pursue their business or their pleasures with no haunting fear of being hunted down by fiends hungering to devour. The shambles have been cleansed and human blood no longer flows at ceremonials or to gratify the pride of chiefs. Living graves are things of the past, and age is protected and honoured and allowed to bide God's time. On ground over which victims were dragged to the slaughter and inhuman feasts were held Christian Churches now stand. There are *throughout* the group in connection with the Wesleyan

Mission alone 973 buildings dedicated to Christian worship. Where the children of old Fiji sported after the fashion of the children of cannibals and were educated to capture and kill, there are now school-houses, in which they are receiving a Christian education. Government by the club with its chronic warfare has been succeeded by a reign of peace with its happy social life, to which former generations were strangers. The leaders in Fiji life are no longer men who excel in brutal force, they are preachers of the Gospel of Divine Grace, of whom Wesleyan records tell us there are 2247. A people without a written language have been brought under the influence of a literature in their own tongue, which has unlocked for them the riches of the Hebrew Scriptures and the better riches of the Christian Gospels, to which is being added many of the educational helps of western culture.

It is a great transformation! I am sorry I am unable for want of space to show the stages of advance by which Christian missionaries, beginning their work in the midst of frequent human sacrifices, with the lurid light of cannibalism visible from the windows of their mission houses, and the sickening sight of shrieking victims done to death before their eyes, have persevered in preaching and teaching until one by one Fijians have discovered a conscience and found a Saviour, and cast away their loathsome gods. It is a wonderful transformation! Thirty-one thousand four hundred and twenty-two of these people are in full membership as communicants in the Wesleyan Churches, and many more as catechimens are asking to be enrolled as Christian disciples.

Fact No 4.—The people of Fiji are now British subjects. In 1874, the chiefs and people ceded the islands to Great Britain, and they are now governed by laws which are administered by a Representative appointed by our Queen. There are in the colony 16 provinces, fourteen of which are under native chiefs. The sanctions of an enlightened civil code have thus supplied a new factor in securing the permanent

elevation of the people, and the Christian institutions established by missionary agency alone are being fostered to-day under very much more favourable conditions than those described in our last chapter on Samoa.

In the four facts I have given above, I have said nothing about the quality of the Christian life of Fiji converts. Much has been said, and extravagant things have been said on both sides. When the statement is made that Fiji cannibals have become devout Christians, some minds are certain to form an extravagant idea of the change effected. Some men invariably by false reasoning, or no reasoning at all, represent converted savages as saints. The fact is that exaggeration is almost unavoidable in describing such a case. A man who feasts upon human flesh has such a demoralized conception of the value of human life, and such a perverted idea of human relationships, and an appetite so gross, unrefined by any right or pure sentiment, that the sudden evangelisation of such a man's heart and character is a tremendous change. The change from the cannibal condition to the very lowest rung in the ladder of Christian elevation is so enormous, that no surprise need be felt at the ecstasies of interested observers, and when men are ecstatic, they do not always see with the exact discrimination which produces an abosolutely and photographically true picture of the new man. Through gospel teaching and the spirit of God, the cannibal becomes a new creation, a new creature in Christ Jesus; but the old man is only held in repression, and the fight to keep him down is often a desperate one. A newly-converted savage is a conqueror, but he is not yet "more than conquered." For such a man to conquer in any degree is a great gain, and it is only effected by a persistent fight, and we must not be in too great a hurry to bring forth the laurel wreath. Multitudes of Fijians have received the laurel crown, nay the crown of glory, through God's grace and power, but we do them an injustice when we do not recognise that their Christian life must have been an exceptionally hard fight.

Historians must not only test their facts, but be rational in their deductions and guarded in their language. Many a good cause has been injured by unwise friends. It is not, as a rule, the missionary who magnifies results, it is the home-staying missionary enthusiast who does not know, and having to use his imagination makes often a most unwarranted use of it. The unvarnished truth about converted savages is so glorious that we perform an unnecessary work when we try to glorify it by embellishments of our own. Christianity in Polynesia I contend is as real as it has ever been in the early days of any Christian country, and we may sing our peans of praise to God for the conversion of Fijians, with as much reason as Te Deums were justified when Ancient Britons first felt the power of the Cross.

This chapter on Fiji supplies a suitable opportunity for referring to the subject which belongs to the whole Polynesian area. It is said that all the groups, by a process, more or less rapid in its working, are being depopulated. Races do sometimes disappear. The ethnologist digs into ancient sepulchral mounds and brings to light the remains of once powerful races which ages ago ceased to exist. Some of my readers will remember the death of Trucanina, the last of the Tasmanians ; and the Red Indians, whose daring exploits Longfellow has immortalized in his song of " Haiwatha," are passing away. Their hunting grounds are occupied by a new race, and the aboriginals are perishing before the white man as the trees of the primeval forest fall before his axe. Exactly the same effect is being produced on the Australian continent.

Are the races in the island world of Polynesia dying out? and if so in what degree and from what cause? It is difficult to answer the first of these questions, because of the manifest, inaccurate estimate of population given by the navigators who discovered the different groups. Captain Cook enjoys the reputation of being an accurate observer, and he estimated that Tahiti had a population of 200,000. Twenty

years later Captain Wilson, of the "Duff," travelled round the island and counted the houses, and striking an average of inmates made the total 16,000! It was an impossibility for any of the earliest discoverers to arrive at an accurate estimate. In all the groups the first work in this respect was guess work. And even when it became possible to take a census, the work of taking it was not always very carefully done. The fact, however, has undoubtedly been established that the decrease of some of the races is going on more or less rapidly. The Sandwich Islands in the north, New Zealand in the south, and Fiji in the equatorial region, have suffered most severely. Some of the groups in the islands, of which Samoa is an example, are maintaining their population.

With the process of depopulation confronting us can we discover adequate causes to account for it? It is said that these aboriginal people have not sufficient vitality to live in the strong light of modern civilization; like blighted trees they droop and wither. A most convenient theory, but it is doubtful whether it will itself survive the strongest light. The decrease of population in Polynesia is attributable to several causes. I do not think any serious decrease can be referred to the reckless massacre of the natives by the intruding races. There has been far too large a proportion of islanders shot down in conflicts when the plea of self-defence could not justly be urged, but there has been no war of extirpation.

The introduction of foreign disease has undoubtedly been the most active agent of destruction. With no laws of quarantine to protect them the natives have in some places been decimated by infectious diseases, as in the case of Aneiteum in the New Hebrides, at which island a third of the population died from measles in three months, and the still more appalling result at Fiji, where for four months this epidemic raged and carried off 40,000 of the people. Other diseases introduced by the so-called superior races have

wrought worse havoc. An epidemic of measles in such a virgin soil as Fiji is a terrible scourge, but although while it remains it exacts a terrible tribute in precious life it passes away eventually ; but there are diseases which become a chronic scourge and blight a nation's life. This some will say is one of the inevitable results of the spread of civilisation. If such acknowledgment must be made let it be made with a veil of shame over our faces, and for truth's sake do not let us excuse ourselves behind the theory that the Polynesians are destined to an early extinction. I maintain, and if space permitted I could give reasons for the conviction that there is no evidence to show that these races cannot be conserved.

Another potent cause of decrease of population has been the introduction of intoxicating drinks, although this has been more limited in its extent, some of the islanders having shown little susceptibility to the use of stimulants. In the Sandwich Islands there has been at different periods considerable drunkenness. The sale of ardent spirits to a feeble and unprotected race is one of our most despicable commercial immoralities. If an article of commerce pays its moral effect upon the person who buys it is not worth considering, so some will argue, and besmirch the escutcheon of commerce.

In some islands the population has been lessened by transportation. Peruvian slavers some years ago carried off large numbers of islanders, who never saw their native lands again. When I was in Samoa in 1865, these infamous traffickers pounced upon the coral island of Nukulaelae and carried off 200, a third of its inhabitants. The labour recruiting traffic of Queensland, even when it was at its worst, was never so bad as the Peruvian man-stealing, but the law courts of Australia contain records which are not pleasant reading, and although to-day the carefully regulated recruiting is tolerably free from abuse, the whole system of employing the islanders on foreign plantations tells upon the decrease of the island population.

I have referred to the subject of conservation in this chapter on Fiji because the condition of things I have just described shows the dependent helplessness of the Polynesians. These islands are so situated in relation to the world's commerce that they will be brought more and more into contact with the older and more powerful races. The Pacific Ocean is rapidly becoming one of the world's busiest highways. The continents which enclose it are developing along their coasts many new activities, while Europe and the Atlantic are so directing their stream of traffic that travellers jot down in their notebooks the names of Honolulu, Apia, or Suva, as places to be seen *en route*. This significant development shows that the time has come when these small Polynesian communities, for whose salvation and conservation as peoples, missionary societies have expended so much labour, should, like Fiji, place themselves under the protection of those who are likely to be true protectors. If the circumstances of any group are exceptional, as they seem to be in Tonga, and the native government can be maintained strong enough to promote the best interests of the people, no change need be advocated, but I am convinced that nothing can save most of these island populations, but the shielding arms of a paternal government outside themselves. Tahiti may be quoted as an example. France made a very bad beginning there fifty years ago, but it should be frankly admitted that Tahiti under France to-day is enjoying a beneficial protection. In Samoa, as I have already pointed out, the attempt of the people to govern themselves after the model of civilised nations, although in that attempt they have been aided by foreign advice, has signally failed over and over again. The failure in this case has arisen from the fact that they have had too much advice, and from advisers with conflicting interests. From within there is is no hope of any power arising to lead them into the path of peaceful progress.

Our missionary societies have brought the people of that

and other groups within the pale of Christian civilisation. Hundreds of churches have been planted, within which men and women who were so recently savages are trying to realise the new life which Christ gives to His true disciples whatever their intellectual or political status may be, and so concerned are the true friends of these races for their welfare that this plea for their protection by those to whom the natives themselves are looking, is not out of place in this volume on Christianity in Polynesia.

CHAPTER X

THE NEW HEBRIDES.

1838.

THE story of the earliest explorations in this group shows that Quiros, although a brave navigator, was not an accurate observer. Perhaps it would be more correct to say that as a chronicler he surrendered his better judgment to a spirit of romance. He left South America on the last day of 1605, to look for the great Southern Continent, and when he sighted the largest island of the New Hebrides, not knowing it was an island, he called it Tierra Australis del Espiritu Santo, and wrote a description of it for his master, the King of Spain, which was intended to impress that monarch with the magnificence and richness of the discovery. His cows and buffaloes and goats, his silver and pearls and gold, his bees and millions of birds and goodly rivers made up a fascinating story, but whether the King of Spain believed it is doubtful. The land he had discovered was the island which is still known as Santo. The fact that he called it the land of the Holy Ghost shows how he connected religion with his discoveries, and this is further seen in the fact that he called the port in which he was anchored Vera Cruz, and the river which flowed into that port the Jordan, and the site he selected for a town New Jerusalem. One hundred and sixty-

two years elapsed before this group was again visited. It was in 1768 that Bougainville visited several of its islands. Six years later, in 1774, Cook spent a considerable time in the group, and by him it was called the New Hebrides.

In my last chapter I expressed regret that no worthy history of the Fiji Mission had been written; the New Hebrides Mission has had an historian who in a model work has given us a permanent record of the most important facts connected with the evangelisation of this group. I refer to "The New Hebrides and Christian Missions" by Dr. Robert Steel. His masterly and comprehensive story will make the writing of this chapter a comparatively easy task, for I shall to some extent avail myself of the material which I find ready to my hand in the pages of his book. Dr. Steel, whose friendship I enjoyed for many years, was deeply interested in the Polynesian races, and I take this opportunity of paying my personal tribute to the memory of a man who, while he fulfilled a useful ministry in the city of Sydney, did not forget the wider ministry to the dependent races in the neighbouring isles of the Pacific.

The mission history of the New Hebrides may be divided into three periods: the period when it was under the care of the London Missionary Society, the period when Presbyterian missionaries from Nova Scotia and Scotland had charge, assisted by the marine service of the London Missionary Society, and the period which commenced when the Presbyterian Churches of Australia undertook the responsible control. The first period covers nine years, from 1839 to 1848, the second sixteen years, from 1848 to 1864, and the the third, thirty-five years.

The first period opened disastrously. On November 6th, 1839, Commodore Wilkes, of the United States Exploring Expedition, lent his boats to tow the "Camden" out of Apia Harbour, and when the reefs were passed the missionary brig caught a breeze and sailed from Samoa to the west. She had on board John Williams, Messrs. Harris and Cunningham,

and a band of native teachers. Williams had taken farewell of his wife and brother missionaries with a feeling of more than usual solemnity. The importance of the mission on which he was starting impressed him very deeply, and the words found in a letter after his death, written as he approached the New Hebrides, showed what thoughts filled his mind. He speaks of death as though he had a foreboding, and then exclaims—"Oh what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature when it asserts: 'It is more blessed to give than to receive'!" Rotuma, Fotuna, and Tanna were visited and teachers located, and then they came to Erromanga and tried to hold friendly intercourse with the savage people. The whale boat was lowered and, with a crew of four, Williams, Harris, Cunningham, and Captain Morgan entered the mouth of a river where natives were seen. The natives met the boat in their canoes, and received presents and offered articles for sale. Although appearances were not encouraging, the four landed. They had been ashore a very short time when the crew shouted to them from the boat to return. Cunningham and the Captain reached the boat in safety, but Harris first, and then Williams, fell clubbed and speared. Morgan in his journal, which I have, and which is open before me as I write, describes, at length, the whole scene, and the attempt they made to rescue the bodies. Failing in this, they sailed away with a great sorrow filling their hearts. "I have lost," writes the Captain, in his journal, "a father, a brother, and a friend, and the Church has lost" he says, "a faithful and successful labourer," and, he adds, "he died a true martyr."

The journal entry from which I have quoted these words is dated November 20, 1839. Turning over its pages I come to May 9, 1840, and here I find that in less than six months the Camden was again at Erromanga with native evangelists, who had volunteered for this hazardous service, and who were left on the island although not at the same part where

Williams had fallen. I regret I am unable to record the honoured names of these two Samoans, who in the midst of great peril and destitution, fed by stealth for a long time by one friendly native, remained at Erromanga till the Camden, returning eleven months later, took them away again.

There is no page of Polynesian history which deserves to be printed in such large type as the page which records the heriosm of Polynesian men and women who have laboured and died in the cause of Christian Missions. I do not begrudge the prominence which is given to English, Scotch, or Australasian missionaries, but greater honour is due to those who, only just themselves emerging from Paganism, have laid down their lives in this service. The words "conspicuous gallantry" were cabled to Melbourne only yesterday respecting a young Victorian who risked his life the other day in Natal to save others who were in peril. The early days of the New Hebrides Mission witnessed many a deed of heroism on the part of Polynesians worthy of honourable mention. Dr. Steel says: "At least one hundred of these agents have been obtained from the Eastern groups, where the London Missionary Society had an efficient institution for their training. Up to 1856, Mr. Inglis reckoned that between fifty and sixty of these men had died or had been murdered at their posts in different islands of the New Hebrides (and many more have died since that date). . . . They faced the perils of a residence amongst cannibals for the sake of pioneering the gospel." *

Although I am writing now of what I have called the first period, it may be stated here that the supply of native helpers from Samoa and Rarotonga was continued during the greater part of the second period also, and during the two periods native agents from the London Missionary Society's Colleges were placed in the following islands:—Aneityum, Futuna, Aniwa, Tanna, Erromanga, Fate, Nguna, Api, and Espiritu Santo.

* "The New Hebrides and Christian Missions," p. 439

In 1842 an attempt was made to settle white missionaries at Tanna. The Revs. George Turner and Henry Nisbet were appointed by the London Missionary Society to proceed to this island, and they succeeded in securing a footing ; but from the first it was a very precarious one. War broke out between the tribes, and they were suspected, and they had reason themselves for suspecting that the natives were planning to murder them. The hostility to them at length became so manifest that during one night of painful suspense they left the island in an open boat. The weather drove them ashore again, but just then a vessel hove in sight and in her they embarked and returned to Samoa.

The movement which led to the inauguration of the second period originated in the distant British colony of Nova Scotia. The New Hebrides and the New Scotland were, as was fitting, to enter into close relationship. John Geddie, "the father and founder of the mission," although born in Scotland was educated in Nova Scotia. His religious life and his missionary zeal were developed in the colonial atmosphere of British America. He was not only the father and founder of the Presbyterian Mission in the New Hebrides, he created by his own personal zeal the Missionary Board of the Presbyterian Church in the land of his adoption. His life, written by Dr. Patterson, tells the story of the slow rise of missionary interest until it culminated in the designation of John Geddie for work in New Caledonia. The selection of Western Polynesia as a field was the result of a movement in Scotland itself. When John Williams was in England in 1838, the intense interest awakened by his words led the United Secession Church of Scotland to vote £300 to help the pioneer in exploring the western groups, with a view to opening a field there for Scotch missionaries, and the result was that New Caledonia was spoken of. Subsequent events led the London Missionary Society to advise some other field, and when John Geddie arrived at Samoa in October, 1847, and the Samoan Mission Committee met, his conference with

the Samoan brethren, resulted in the final selection of the New Hebrides. Mr. Geddie stayed seven months with the Samoan missionaries, and they were months of invaluable preparation for his future work. On July 3, 1848, he left Samoa in the "John Williams" with Messrs. Turner, Nisbet and Powell. The two former were simply going for the annual cruise of visitation to the stations in the New Hebrides, where Samoan teachers were located, but Mr. Powell had consented to go and remain with Mr. Geddie for a year to help him to start his work. Aneityum was the island selected. Captain Morgan, in his journal, gives us interesting particulars about the landing and settlement of the missionary party. Fifteen years after, in 1863, on my way to Samoa with a large party of London Missionary Society missionaries I visited Mr. Geddie—he was not yet Dr. Geddie. We brought with us supplies for the mission, and although we had no official status we sat in conference with the local committee and considered together affairs concerning the mission. At this time the mission staff consisted of the Revs. J. Geddie, J. Inglis, J. Copeland, and J. G. Paton. I think I have given these honoured names in the order in which they joined the mission. They were men of varied gifts and well qualified to be joint founders of a mission. Mr. Paton, now better known as Dr. Paton, was shortly after the time of which I am writing, to give proof of his ministry as a missionary advocate. It was largely through his influence that the mission entered upon the third period of its history. When I called at Aneityum in 1863 the tragic massacre of George N. and Ellen C. Gordon was still fresh in people's minds. On May 20, 1861, both Gordon and his wife were killed at Erromanga, and upon those of us who were just buckling on our armour for our life's work, this visit to the New Hebrides, which had been the scene of many heroic deeds on the part of European and native missionaries gave rise to much personal examination as to the price we were prepared to pay in fulfilling our ministry.

These chapters describe a great Christian work, which during this century has been carried on with unwearying exertion throughout the wide expanse of the Pacific Ocean. While the experiment of evangelising the races of Polynesia had been going on, British enterprise had been planting a new nation on the Australian Continent and the islands of Tasmania and New Zealand; while British missionaries had been planting churches and producing literatures amongst the barbarous races of the neighbouring tropical isles. emigrants of British birth had been building great cities, and setting up colonial parliaments, and reclaiming the waste lands of a neglected continent; and the rise of a new commonwealth beneath the Southern Cross had seen also the rise of churches and Christian institutions. Of necessity Australia has had much to do with Christian Missions in the Pacific from the start. I have frequently in these chapters referred to Sydney as the port of arrival and departure for the missionaries of the different societies, and I have incidentally shown how the earlier colonial governors took an interest in the movements and projects of the missionaries; but although Australia had thus formed a sort of strategic base for this enterprise of evangelisation, the earlier churches being themselves in a sense missionary churches, did not for many years take a very active part in foreign mission work. With the consciousness of growing strength, the last half of the century, however, has shown a great change in this respect, and Australasian missionary organisations are being established, having in them the promise of great usefulness.

The missionary life of the Presbyterian Churches of these colonies supplies an example of what I mean. The New Hebrides in the main constitute to-day a field for Australasian missionary enterprise. I say in the main, because both the Presbyterian Church of Canada and the Free Church of Scotland share in the work. Although the field is not large, population numerous, it is the adopted mission of

eight different Presbyteries, but six of them are Australasian.

In the New Hebrides Mission Synod, there are missionaries supported by the Presbyterian Church of Victoria, of New Zealand, of Otago, of Tasmania, of New South Wales, of South Australia, of Canada, and the Free Church of Scotland. The number of missionaries supported by the respective churches are: Victoria, eleven; New Zealand three; Otago, three; Tasmania, one; South Australia, one; New South Wales, one; Canada, three; Free Church of Scotland, two.

This large staff may seem out of proportion to the population of the group, but it must be borne in mind that the number of different languages in the New Hebrides is phenomenal, and that not only sermons in all the different tongues have to be preached, but translations of the Scriptures and educational books provided. It is interesting to notice in looking down the list of the names of the missionaries that of the twenty-five, twelve have gained University degrees, four of them being medical degrees, three Divinity, and five Arts. The natives of this group are not intellectually a very superior race, and some may ask whether it is necessary to send men who have distinguished themselves at Universities to evangelise such a people. Whether it is necessary is a question which need not be considered if men of scholarly attainments are prepared to place the best they have to offer at the feet of Jesus Christ for use by Him in gathering degraded outcasts to Himself. It is to be regretted that so few men and women are prepared to give to the Kingdom of God and the service of Jesus Christ the very best that industry, talent and educational opportunity can produce. If God does not need our learning, much less does he need our ignorance. He does sometimes choose "the weak things of the world to confound the things which are mighty," but this fact does not justify us in neglecting to strengthen for His service things which

may be weak. I am not suggesting an arbitrary rule with regard to the qualification of candidates for missionary service, much less am I saying that the man who has an Arts degree is necessarily the best man for such service; but other things being equal, the volunteer who brings to Christ, some alabaster box, upon which he has spent much in self-denying effort, is likely to be the most honoured in the work to which he gives himself. God does need those who are best furnished in this sense.

The work done in the New Hebrides during the last thirty-five years cannot be described. I am not able to give a statistical statement which is complete. The last Annual Report of the Mission, while it gives full figures for some of the stations leaves others unreported, and it would be misleading to reproduce these uncompleted returns. Exceptional difficulties have attended the work in this group. What I said in my last chapter about the need for paternal government to protect the races of Polynesia has its special application to the New Hebrides. Our Missionary Societies in the Pacific do not want State patronage for themselves, but they do feel the need of State protection for the feeble races they are trying to save. Some of the grandest triumphs of Christianity in the Pacific have been achieved by missionary ships without the aid of foreign gunboats; but there are Christian rights belonging to the aboriginal peoples which can only be vindicated by the arm of a protecting administration.

Dr. Steel quotes the words of Mr. Julius Brenchley, "a most accomplished naturalist and traveller," to show the difficulties which missionaries have encountered in the Western Pacific from "unprincipled white men." Mr. Brenchley says:—"But of what avail can be the fittest missionary though using the fittest means of civilising, when the ground he has to till is bristling with passionate recollections and fierce resentments, that thwart him at every step? In the Western Pacific Ocean there is *hardly an* island the traditions of which do not record, or the

existing generations of which have not experienced, outrages that caused their inhabitants to distrust, fear, or resent the approach of the stronger race. How is he to face those carriers of demoralization who, to use the apposite language of the *Times*, when commenting on the subject, 'spread themselves over the world, following everywhere the bent of their own nature, doing their own will, following their own gain—too generally doing and being nothing that a heathen will recognise as better than himself, or by many degrees as good?'" Then Mr. Brenchley describes the Carl incident, and I quote this description, not as supplying a specimen of an ordinary occurrence, but as a very extreme example of what has been witnessed:—"What a hideous emblem of our civilization is that blood-stained vessel, throwing out like the fangs of a grim monster its grappling irons to clutch and upset the canoes of the unsuspecting natives, then sending its boat to pick up such of them as had not made for land, or were not drowned; hustling and closely packing them in its hold, and when its captives, driven mad by excitement and suffering, quarrelled among themselves, firing shot upon shot at them through the hatches during the night, killing and wounding seventy; and finally, when morning broke, throwing the dead and wounded, fastened to one another, into the sea!"

This atrocious and happily exceptional crime had its root in that estimate of aboriginal races which finds expression in the elegant formula, "*black fellows!*" The Carl case brought upon the whole labour traffic of Queensland an opprobrium which I do not think was deserved. In England especially there was not sufficient discrimination. and in reputation the innocent suffered with the guilty. I am not raising the question just now of the labour traffic, I have only referred to this particular and extreme case to show to what a length men have gone in their dealings with the natives, and I have done so in order to emphasize the hindrances to mission work which has arisen from this source.

This much in respect to the labour traffic must be said in this chapter. The missionaries in the New Hebrides rendered a great service by the attitude they assumed in respect to what they called the Slave Trade. This particular designation I always considered to be a mistake, but their masterly statement of the case, and their persistent protests had much to do with the better legislation by which the recruiting of labourers is to-day guarded. The evil came so near to them, it affected so deeply the people they were trying to evangelize, that their voices were naturally raised against the injustice which was being perpetrated, and it called forth such a response in England and in Australia that the worst evils of the system were stopped.

Of the personnel of the New Hebrides Mission during the third period, I have said nothing. Some are now becoming veterans, while others are just feeling their way through the mysteries of New Hebridean orthography Of the original staff, Rev. Joseph Copeland and Dr. Paton still remain, and Mrs. Geddie, who accompanied her husband from Nova Scotia in 1847, is still living in Melbourne. The interesting circumstance may be mentioned that Dr. Geddie and Dr. Paton have given two children each to this mission. While the Rev. Thomas Neilson and Dr. Daniel M'Donald, married daughters of the former, the latter has two sons on the present mission staff.

Each of the three periods has had its baptism of blood. When the Rev. S. N. Gordon and his wife fell in 1861, a brother of Mr. Gordon, living in Nova Scotia, offered to fill the vacancy, and in March, 1872, after a short career of earnest work, a native of Erromanga, without a moment's warning, struck him a fatal blow with a sharp axe on the verandah of his own house. He was the fifth white missionary who had given his life in the effort to lead these benighted people into the light. If we add these to the devoted Polynesians, whose blood was shed in the first attempts to plant the standard of the Cross in this group, we shall see how earnestly and at *what cost the work* has been maintained.

Captain Palmer, of H.M.S. "Rosario," wrote the following words in 1870, two years before the second Gordon fell:—

"When I hear all the wicked nonsense that is talked about missionaries, and the sneers that often accompany it, I wax angry. Doubtless the sketches of the missionary settlement look very pretty on paper, but unfortunately, there are some things you cannot portray, such as insufficient food, brackish water, together with swarms of mosquitoes and other insects, and often, as at Dillon's Bay, a sweltering, poisonous atmosphere, accompanied by fever and ague.

"The missionary schooner is often delayed on her annual trip, then the stores of flour, etc., are at a very low ebb, and frequently injured by the damp, and the sugar swarming with ants. An English labourer would often turn up his nose at their daily fare.

"All these things cannot be put into a sketch of a two-roomed cottage, under the shade of a cocoanut grove, with beautifully wooded hills as a background, Mr. and Mrs Missionary, in American rocking chairs in front, seemingly with nothing on earth to trouble them.

"But look at the real side of the picture, and see these noble men and women, who have in every age gone forth from their country and friends, often bearing their lives in their hands, to do their Master's bidding, and preach the glorious Gospel of Christ to the heathen, living alone, to all intents and purposes, in a strange land, often in an unhealthy climate, and frequently surrounded by savages, who have murdered their predecessors, and may perhaps kill themselves. But these things they think little of."

A classification of the testimony of those who have written as eyewitnesses of the missions of Polynesia would make an interesting chapter in such a study as this. Accurate knowledge of any subject can only be assured by a careful study of the reliability of the testimony afforded; and from the practised experience of men of science, naval officers, and travellers of repute, an array of witnesses might be produced to show that mission work has not been in vain. Hysterical praise of missionaries and converts will not be found in the writings of such witnesses, but honest statements, prompted by a sense of fairness, occur continually, and carry weight with those who are willing to see things as they are.

CHAPTER XI.

LOYALTY ISLANDS.

1841.

THE following entry in Captain Morgan's journal describes the beginning of missionary work on the Loyalty Islands :—

"Thursday, April 8, 1841.—This 24 hours light winds from the south-east. At daylight close in with the island. At noon saw about nine persons waving to us. At 2 p.m. lowered the boat and pulled in shore. Saw a house and double canoe. Two canoes came to the boat; one had a Tonga man in, and we pulled along the shore till we came to a settlement. The Tonga man went on shore and brought the chief. We left the two teachers on shore and brought the chief on board. Family worship morning and evening."

There are four islands and four islets in this group, the names of the islands being Lifu, Mare, Uvea, and Toka. The above record refers to Mare. The honour of beginning work here belongs to the Rev. A. W. Murray. The teachers he located were Tataio and Taniela, natives of Samoa. A quarter of a century after this, Tataio having retired from foreign work, was, as I have already stated, one of the pastors of the district in Samoa of which I had charge. Captain Morgan,

referring to the fact that the people were not armed, says, "We have not seen a more peaceable people among the Islands." How far this may be attributed to the influence of the Tongan who had been living amongst them, I do not know. Peaceable they might have been on that memorable day when they entered into a covenant to take care of the teachers, but they were then, and long afterwards, inveterate cannibals.

It may be mentioned that the widow of John Williams was on board the "Camden" this voyage. She was proceeding to Sydney. Before coming on to the Loyalty Islands, the New Hebrides had been visited and they had touched at Erromanga. It was a custom at morning worship on board for each one to repeat a verse of Scripture, and the morning they were off Erromanga, Mrs. Williams gave the words—"When my heart is overwhelmed, lead me to the Rock that is higher than I." Trying as this visitation must have been to her "no murmuring word," Mr. Murray says, "escaped her lips, no symptoms of discontent did she ever manifest." This incidental glimpse of a great domestic sorrow, occasioned by pioneering work in the mission field, supplies a sufficient reason for its introduction here.

For thirteen years the work in the Loyalty Islands was in the hands of native pioneers, who were visited at intervals by the mission ship and English missionaries. In 1842 Messrs. Buzacott and Slatyer left two more native workers at Mare, who had been designated for the Island of Lifu. Referring to one of these men, Dr. S. McFarlane says: "Pao, who proved himself to be a man of indomitable perseverence, dauntless courage, strong common sense, and real practical piety, although not a man of much learning, could not remain at Mare without attempting to prosecute his mission in Lifu.*" In a small canoe with his bundle of clothes and his Rarotongan Bible stowed away in the end of it he spread his mat sail

* "Story of the Lifu Mission," p. 26.

and started for the heathen island, and, with a favouring breeze, soon reached the field in which he was to sow the good seed. The seas on of ploughing and sowing, on both Mare and Lifu, was protracted and full of difficulties. I remember Tataio telling me, years afterwards, of the indifference of the people to his message, and of a gleam of hope which came to him one day in a form which revolting as it was, was encouraging. A messenger was despatched to him from a feast with a portion, which was intended as an expression of their good will towards him personally. The feast was a cannibal feast, and the portion had to be rejected with a remonstrance, but Tataio took heart, believing that the new interest in him would lead to better results. And the better results came in both islands.

In October 1853, the Revs. Samuel Creagh and John Jones were ordained, in City Road Chapel, London, as missionaries of the London Missionary Society, and, shortly after, embarked for Sydney, with their supplies marked "Erromanga." About this time the French Government took possession of New Caledonia; and when the new missionaries reached Samoa and consulted the Mission Committee there, it was finally decided that, instead of going to Erromanga, they should occupy Mare. The Rev. J. P. and Mrs. Sunderland were appointed to reside with them for a short time to introduce them to their work; the Rev. C. Hardie also accompanied them; and on October 23, 1854, the island was reached. They were greatly encouraged by the splendid preparatory work which had been done by the Samoan pioneers; but the overthrow of heathenism, even after the English missionaries arrived, was not rapid. I called at Mare in 1863, nine years after their settlement, and some of the inhabitants were still, not only heathens, but cannibals, the bodies of eight captives, taken in battle, being eaten only a few days before our arrival.

Lifu also was occupied by Englisn missionaries in 1859, when the Rev. (now Dr.) S. McFarlane, accompanied by the

Rev. W. Baker, arrived there. Dr. McFarlane's book, "The Story of the Lifu Mission," should be read for fuller information of the eventful experience through which he passed between 1859 and 1871. I regret that corresponding books do not exist in respect to Mare and Uvea to give completeness to the history of the whole mission. For reference the London Missionary Society has published "A Register of Missionaries, Deputations, &c." It contains a skeleton statement of the movements and principal events in the life of each missionary of the Society since 1796. I have just referred to these three names, Creagh, Jones and McFarlane. If space permitted I should like to reproduce the summaries to show the fulness of such lives. After forty-six years the two first are still in the mission field to-day. They had retired, but love of the work took them back again, and at the present moment Mr. Creagh is in charge at Lifu, this being the third special service he has undertaken since his retirement in enfeebled health. Mr. Jones is in Rarotonga rendering there such help as he can. Of Dr. McFarlane I shall speak again in my chapter on New Guinea. The average length of service of the missionaries of the London Missionary Society is very high, and I can assure those who think that the Protestant missionaries in the South Seas have an exceptionally easy time that they are entertaining a very erroneous idea.

Mare was the first island I visited in the South Seas. There I saw for the first time a savage in his primitive state, and there I looked for the first time upon a mission station. Such first impressions are vivid and the pictures gathered then still live with me. The success which at that date, 1863, had been achieved was demonstrated by many visible and convincing proofs. Amongst the visible proofs was the solid masonry of the well-known church at Waeko. Mr. Jones, assisted by the willing hands of native converts, in the spirit of a prophet who saw that Christianity had obtained a permanent footing in Mare, built not for one but for many

generations. Another of the visible proofs was the mission press at Neché, with its attendant translation work, through which Mr. Creagh was feeding the people's growing desire for the Word of God. And yet another proof was the training college at Lifu, where Mr. McFarlane was beginning to educate young men for the work of preaching and teaching. I also had proof while I was there of the rapidly changing attitude of the heathen. At Wide Bay, Lifu, I found myself suddenly surrounded by a crowd of frantically gesticulating savages. My wife was with me, and clung to my arm inquiringly, but no satisfactory answer could be obtained until Mr. McFarlane arrived, when he explained that this was a deputation who had come from Uvea to present me with a call. So far as appearances were concerned it might have been a call to a cannibal oven. They laid very forcible hands upon me, and upon my wife too, and the more emphatically Mr. McFarlane told them that we were appointed to proceed to Samoa the more resolved they seemed to be to detain us. The boat was waiting close by to take us to the ship, and when told that we were going to Samoa they became very excited, and urged their claim by saying that Samoa was light and did not need us. My instructions had to be obeyed, otherwise I should probably have accepted this unique and pathetic call.

As Christian work advanced, troubles from another source arose. A year after my visit Roman Catholic priests landed on the group. To follow the working of this new element through all its ramifications is not possible here. It is a long and discreditable story. Pretenders were set up in opposition to the Protestant chiefs, and at length war broke out, for which Mr. Creagh was blamed. Subsequently the French Government empowered a special commission to investigate the charge, and the London Missionary Society's agent was entirely exonerated. Chagrined by this decision the priests left the island of Mare, and did not return for *five years*. Meanwhile on the neighbouring island of Lifu

serious disturbances were occurring. About the middle of 1864 the French authorities at New Caledonia began to pursue a policy which subjected the mission there to serious annoyance. I will quote Mr. Lovett's description of this period :—"At the instigation of those natives who were under Roman Catholic influence, it was only too easy to cause disturbance ; and by the assertion on the part of the French of absolute authority over both the island and the natives, it was easy to put the latter constantly in the wrong. This was the course of events for the next few years in Lifu. Christian work was almost entirely stopped, the natives were oppressed, many were killed, many imprisoned, the liberty even of Mr. McFarlane and his colleague, Mr. Sleigh, was very greatly curtailed, and matters reached such a pass that the English missionaries were not allowed to officiate in any public capacity, but were not hindered from rendering service to the mission as private English residents."* Napoleon III. was appealed to, the memorialists including Lord Shaftesbury, the Lord Mayor of London, and Dean Stanley ; and Napoleon replied in fair words and made a fair promise. There was a modification of policy at New Caledonia, but no satisfactory change. Further memorializing took place through Lord Stanley, but the discrepancy between Noumea and Paris continued. The wisdom of the missionaries, Creagh, Jones, McFarlane, and Ella, was severely tested during this period, and likewise their Christian spirit, but the strain was well borne, and nothing was done prejudicial to the French control of the colony. Eventually France sent a new Governor, and a new order of things, more favourable to Protestant mission work, was inaugurated.

The troubles, however, were not yet at an end. With the return of Roman Catholic priests to Mare strife and bitterness reappeared. I cannot take my readers through all the intricacies of the intrigue which brought about the

* "History of the London Missionary Society," Vol. I. p. 414."

final result. The London Missionary Society's *Chronicle* for January, 1890, contained a statement from which we extract the following words:—"On December 8, 1887, the Rev. John Jones was forcibly expelled by the French authorities of New Caledonia from the island of Mare, which had been his home and the scene of his Christian labours for thirty-three years. The officer who was commissioned to carry out the decree of expulsion gave him only one hour to pack his effects and arrange his affairs before conveying him on board the French man-of-war steamer which carried him to Noumea. The ostensible reason for this hard and severe measure was stated in the decree of expulsion to be: "That the proceedings of the Rev. Jones, of foreign nationality, are calculated to compromise public order and tranquility in the Loyalty Islands." After giving further facts the statement concludes thus: "The conclusion to which they are very unwillingly compelled to come is that the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment, and to overcome their allegiance to fairness and impartial justice; and that the French Government has been content to accept the statements of its subordinates against a Protestant missionary without adequate inquiry, and without giving him an opportunity of proving his own innocence. The result has been, so far as the Society is concerned, the cessation of its benevolent work in the island of Mare, while Mr. Jones suffered great loss and has been treated with great injustice."

These words were written ten years ago, and they will help to emphasise the gratifying change which has taken place during this decade. M. Moriceau, the present Minister of Native Affairs in New Caledonia, is administering in a wise and liberal spirit, which leaves little to be desired. The island of Mare is, so far as the Protestant work is concerned, in the hands of the Paris Missionary Society, and the Rev. James Hadfield, of the L.M.S. is still in charge at Lifu, and has the

islands of Uvea and Boucher under his care. He is allowed the fullest freedom to educate pastors and children, and to conduct ordinary church work, and of the 7000 people on Lifu 5500 of them are still connected with the Protestant Congregations. With this liberty to worship God according to their own convictions the people are becoming more and more content under French rule. One of the best features of Church life on Lifu and Uvea to-day is the zeal displayed in the effort to evangelise New Caledonia. The native Christians themselves have taken up this work. In 1884 Matthiu, an Uvean, went to New Caledonia of his own accord, learned the language, prepared a primer, and the work has been so successful that there are now sixteen villages where Christian worship has been established. The French Minister of Native Affairs recognising the value of this work, threw his protection over the labourers during a recent threatened persecution.

A few years ago an obelisk was sent from Sydney to Lifu, which was intended to commemorate the jubilee of the introduction of the Gospel and the resting-place of the man who was the pioneer. The stone is thus inscribed :—

> "A Memorial of the Jubilee of the religion of Jesus Christ in this land. This stone is erected over the grave of Pao, who first brought the Word of God to this country."

CHAPTER XII.

SAVAGE ISLAND.

1846.

SAVAGE ISLAND stands alone, not only geographically but in this respect, that its history has been less eventful than the other islands I have dealt with in the previous chapters. It occupies a position about equi-distant from Samoa and Tonga. It owes its unenviable name to Captain Cook, who, fearless as he was, simply surveyed the rocky coast and gazed upon the wild people from the deck of his vessel. In 1830 the little "Messenger of Peace" approached the island, but all John Williams could do was to persuade two lads who were in a canoe to come away with him in the missionary schooner. In 1840 another unsuccessful attempt was made to locate four Samoans who had been dedicated to this mission at a farewell meeting held on Tutuila on June 25th of this year. In 1846 a teacher was at length landed under the following circumstances. I am indebted to Captain Morgan's private journal for these particulars :—

At sunrise on Monday, October 26th, the island was sighted, and at 8 o'clock the "Camden" was close in off the north-east end. The whaleboat was lowered, and with two natives of the island who had been brought from Samoa the *shore was approached.* One of the natives, who was a petty

chief belonging to that part of the island, swam ashore. Some people received him as he landed, and one of them swam out to the whaleboat and was taken to the "Camden." In the afternoon two chiefs came off to the vessel, and to these the missionaries (Revs. H. Nisbet and G. Gill) explained the message on which they had come. They had on board Peniamina, a Savage Islander, who had been many years away from his native land, and who, during his absence, had become a Christian, and now came back as a Christian teacher. The chiefs agreed to receive him and promised to protect him. A Samoan canoe, which they had on board the "Camden," was lowered, and the canoe and the ship's boat started for the shore with Peniamina, but the sea becoming very rough they returned to the vessel, and under reefed sails stood off for the night. It was 2 o'clock on Tuesday afternoon (October 27th) before they could get near enough to attempt landing. A strange scene presented itself. About 200 people stood on the shelving rocks with their spears and other weapons, but a large white flag was flying and a number of small pieces of white cloth waving from poles. The native who had been landed the evening before, clad in the European clothing he had brought with him, stood in the midst of a group of people, whose appearance more than justified Cook's choice of the name he gave them. The boat was lowered, and with great difficulty they landed Peniamina in a canoe. He had packed his books and other things in a cask, and this was floated through the surf, and by means of a long line drawn through a forked stick on the rocks it was landed, the canoe being drawn through the breakers in the same way. Peniamina in true civilised fashion took off his hat and waved his farewell from the shore to Captain Morgan, who returned to his ship. The captain has recorded his favourable opinion of Peniamina based upon his conduct while on board the "Camden," and he expresses his great thankfulness for having been permitted to land this first Christian teacher on Savage Island. He closes his record of the day's work with an ascription of praise to

God, quoting the words, "Hitherto the Lord hath helped us." It was in this spirit that this consecrated missionary captain assisted in the work of spreading the light through these regions of darkness.

Captain Morgan's journal is a marvellous monument to his methodical life and his persistent industry. For more than thirty years, beginning with the year 1829, there is a daily record, and each day has some expression of religious thought or experience. His eventful life, described in these manuscript pages, is full of interest, and manifold proofs are afforded that a seafaring man may be both a good captain and a good Christian. Turning to his entry for Tuesday, October 23rd, 1849, I find an account of another landing at Savage Island. "This twenty-four hours gentle breezes from E.S.E. At daylight saw Savage Island. At 10.30 a.m. close in with the north side of the island." Then he describes the canoes coming off with Peniamina. No persuasion was necessary now to induce the chiefs to receive more teachers. The measure of their desire for instruction may be guaged by the fact that they made a request for ten! Only one was available, but as we shall see he was destined to be, through God's help, a host in himself. At 3 o'clock in the afternoon Paulo, his wife, and two children were landed. Captain Morgan expresses the hope that Paulo will prove to be "a sufficient instructor of the principles of Christianity to these dark people," and concludes his record for the day with the prayer that Savage Island may become a gem in the Saviour's diadem.

In 1862 the Rev. W. G. Lawes wrote thus of Paulo:—"You will be grieved to hear of the death of the father and founder of this mission—the Samoan teacher, Paulo. On the 7th of February last he calmly, peacefully, fell asleep in Jesus. He was in the prime of life, and we had hoped he would long be spared to carry on the work he so successfully began; but the Master called him. Paulo's gain is our loss. I cannot tell you how great a loss we have sustained in his

removal. He was a noble specimen of a native teacher; he was faithful and discreet in his work, humble and prayerful in his life, and loving and beloved in his home; he spoke the language like a native; and in the translation of the Scriptures he was an invaluable pundit. Few men have been so blessed in their work for Christ as was Paulo. While many have toiled and toiled and gone down to the grave uncheered by the sight of fruits, he had the happiness to see an abundant harvest as the result, under God, of his labours. In October, 1849, he landed amongst savages, many of whom were clamouring for his life; and in February, 1863, he departed from a land which has not an avowed heathen, and was mourned over by the entire population. His death became his life. His end was as peaceful as had been his life. On my asking him how he felt in the prospect of death, he replied, 'If it is God's will it is good; my trust is in Jesus!' His wife and children are now waiting for the "John Williams" to return to Samoa."

Excellent as the pioneering work done by faithful and competent native labourers had been, a new stage in the history of the Mission was opened when an English missionary and his wife planted their home on this lonely island. The loneliness of many mission stations must not be lost sight of. In these days of popular excursions to the South Sea Islands in palatial vessels we frequently hear those who have been "the trip" talking in impassioned language about the superb loveliness of tropical isles and the charm of living in palm groves by coral seas, and of being hushed to sleep by the lullaby of the distant "league long roller" murmuring on the reef. For a visit it is doubtless an enchanting experience, but to expatriate oneself to such a place as Savage Island, and to live for years with only such companionship as is afforded by men and women whose knowledge is ignorance and whose tastes are all unlike your own, is a very different thing, and a thing which can only be endured by the heroism which is born of a noble purpose.

There is another thing which needs to be said, which may be said here before the work of the English missionaries is mentioned. The success of Protestant Missions has been promoted by the home life of our mission stations supplying, as it has done, an object lesson to those whose domestic life is without the purity and sweetness and joyousness of a cultured Christian family. Celebate missionaries are cheaper, but the larger cost is much more than justified by the atmosphere of refinement and the holy example of domesticity and the innocent mirth of rightly trained children which belong to the fuller life of married missionaries.

On November 8th, 1860, William George Lawes was ordained at Reading, and on June 18th, 1867, his younger brother, Francis Edwin, was ordained in the same town. Both of them were natives of Aldermaston, their earliest religious life being nurtured in the atmosphere of one of those rural congregations which, in connection with the Free Churches in England, have sent forth during this century so many useful Christian workers.

On August 20th, 1861, W. G. Lawes and his wife landed at Savage Island, and they gave more than ten years of uninterrupted work to the mission, and in 1872 proceeded to England for furlough. During this period much consolidating work was done by the missionary and his wife. The New Testament translation was completed and very carefully revised, and also the Psalms and Genesis. An institution for training native ministers and missionaries was established, and a number were qualified for service. The care and teaching of the churches involved much work, and when Mr. Lawes left the Island, in 1872, the condition of the population as compared with what it was when Captain Morgan landed the first teacher was marvellous. Churches, schools, a college, a literature, a large number of enrolled communicants, liberal contributions for missions--all these were included in the transformation which had been *effected.*

Three years before Mr. Lawes went to England he was joined by his brother, who with his wife landed at Savage Island on March 15th, 1868. As the appointment of Mr. Lawes, senr., to New Guinea prevented his return to his old sphere, the whole care of the Savage Island Mission devolved upon his brother, and that care he has with rare devotion faithfully sustained. He and Mrs. Lawes are still at their post on that lonely island, after thirty-two years of service.

The population of this island is 4800, and of this population 1730 are church members. If the 1500 boys and girls who are returned as scholars attending the schools are deducted from the total population, the result shows that half the adult population are Church Communicants. I am not aware of any parallel case in any part of the world. A population which half a century ago was by reputation grovelling in the lowest depths of savagery, stands to-day in respect to Christian profession higher than any other. Such a statement as this is sure to call up the ubiquitous sceptic with his question: What sort of converts are they? My answer is that, considering what they were, "wild boars" was the inelegant description of the observant Captain Cook, their Christian walk and conversation to-day is miraculous. I need not repeat the arguments I have employed in former chapters to show that it is unreasonable to expect angelic perfection in the case of such a people. They are in some respects as weak as children, and as prone to trip and fall, and discipline has to be exercised; but their faith is real, and the Christian purpose of their life sincere. They are Christian children, and the Church to them is a School in which they are being taught line upon line, precept upon precept. They have been gathered to the feet of Jesus Christ, willing disciples, ready not only to be taught, but ready for service, and most valuable services many of them have rendered to the Churches in their own land and in the foreign mission field.

A few years ago a new schooner was needed for mission

work on the coast of New Guinea, and the people of Savage Island raised the money to purchase her. It was thought at first that £300 would be sufficient, and this amount was raised, but the building of the vessel in Sydney cost £500. An effort was being made in Australia to raise the balance, but the Savage Islanders objected, and resolved that the vessel should be their individual gift, and the additional £200 came from the labour of their hands. In that vessel, with Rev. R. Wardlaw Thompson, of London, and Mr. W. Crosfield, of Liverpool, I went to the mouth of the Fly River two and a-half years ago, and I could not forget that the liberality of the Savage Island Christians had provided that means of transport.

I have, so far, in this chapter adhered to the old name, Savage Island. The island has a native name, and that name has been given to the little missionary ship to which I have referred. She is called the "Niue." And Niue is the name by which henceforth the island itself should be known. The old name belongs to a condition which has passed away, and it is a misnomer to use it as descriptive of the present generation. As an historical memory the old name will always live, but, thankful for the great change which has been wrought through the grace of God, let us henceforth speak of, and pray for, *Niue*.

CHAPTER XIII.

MELANESIAN MISSION.

1848.

THE origin of the Melanesian Mission may be traced to the following words employed by the Archbishop of Canterbury in his valedictory letter to Bishop Selwyn in 1841. After describing the newly-created diocese of New Zealand as the central point of a system extending its influence in all directions, he speaks of it as "a fountain diffusing the streams of salvation over the islands and coasts of the Pacific." By a curious mistake in the Letters Patent the territorial bounds of his see northward were fixed at the 34th parallel of *north* latitude instead of *south*, and the Bishop, Dean Jacobs tells us, used facetiously to justify the Melanesian Mission by a reference to this blunder. Selwyn found in New Zealand a task which would have been more than sufficient to occupy the energy of most men, but he was not an ordinary man, and as he looked out upon the broad Pacific with the eyes of a seer, the Archbishop's suggestion, it was hardly an injunction, grew into a responsibility increasing in weight as he pondered over it, and he formed his plans and proceeded to execute them with fearless courage. Selwyn's personal heritage and acquirements included scholarship, prowess as an athlete, devotion to the English

Episcopal Church, a well balanced mind, the cultured instincts of an English gentleman, and best of all humble Christian faith; and to these, as specially connected with his missionary career, may be added the skill to navigate a diminutive ship over trackless seas.

His first visit to the Islands was made in H.M.S. "Dido" in the early part of 1848. This was simply a voyage of observation. He found successful missions established in Tonga, Samoa, the Southern New Hebrides, and the Loyalty Islands, and with the resident missionaries he had helpful and friendly intercourse, and his cheery spirit was a source of great refreshment to them. His frank sincerity in recognising the splendid services of earlier pioneers does him credit. The convincing proofs he saw of the changes which had been effected by the representatives of Congregational, Wesleyan, and Presbyterian Churches called forth expressions of grateful satisfaction, while his admiration for the Native Evangelists increased the more he saw of them. When George Augustus Selwyn spoke, the timid tones of the Ecclesiastic were drowned by his outspoken, manly commendation of other workmen who had so manifestly been vehicles or channels of saving grace. After referring to his "growing friendliness with the London Mission," he says: "But I am most drawn to them by their native teachers—men who, even in the infancy of their faith, have left home and friends to live among men of another speech, and in the lowest depths of barbarism, as the Pioneers of the Gospel, to prepare a way by which the English missionary may enter and take possession. Forty martyrs, men, women, and children (this was written in 1850), from Rarotonga and Samoa, have lost their lives by disease and violence in the New Hebrides, and in the New Caledonian Group, every one of whom was as worthy of the name as the Martyr of Erromanga, or the French Bishop who died at Isabel. My feelings are so strong, and so full of affection towards these faithful men, with whom the

affinity for the New Zealand tongue enables me to communicate freely, that I lose no opportunity of showing them kindness."*

The Bishop's second voyage was undertaken in the "Undine," a schooner of 21 tons. He had not built this vessel himself, as John Williams had built the "Messenger of Peace," but the "Undine" was a much smaller vessel, in which no luxurious accommodation could be provided. He had heavy weather between New Zealand and the New Hebrides, but a good run, and he wrote in his log: "1000 miles in 10 days. To Him, whom the winds and the sea obey, be praise and glory for ever and ever, Amen." An appropriate entry for the log of a captain who was also a Missionary Bishop. Captain Erskine has drawn a picture of Selwyn steering his own vessel. "At 5 p.m. we weighed, and ran out of the roads, admiring, as we passed and waved our adieu to the "Undine" the commanding figure of the truly gallant Bishop of New Zealand as, steering his own little vessel, he stood surrounded by the black heads of his disciples." Rarely has a Bishop been seen to better advantage, unless it was when this same Bishop was seen making women's dresses for his converts, and washing neglected babies when their mothers were ill!

The plan proposed by Dr. Selwyn for carrying on the Melanesian Mission was unlike the methods which had been followed by other missions. The central idea of the scheme was a college in New Zealand, to which youths from the various islands of Western Polynesia should be taken, and where, in the atmosphere of a Christian Institution, they should be instructed in the Gospel for their own sakes and for the sake of their countrymen, and then, with such a knowledge of Christianity and civilisation as might be possible, sent back to be the Pioneers of the Gospel in their respective islands. The idea of a central institution was

* "The Life and Episcopate of G. A. Selwyn," Vol. I., p. 347.

realised in the College of St. Johns at Auckland, and many young Polynesians were taken there. From the first the Bishop had to defend his enterprising scheme, some of his best friends, from different reasons, raising objections to it. Friends in England thought he was undertaking too much for his own strength. and friends in New Zealand considered that his diocesan work within that colony would of necessity suffer by the addition of such a stretch of oceanic territory. Others again, while rejoicing in the effort, were uncertain about the method of conducting this new mission. To one objecting friend he wrote : "I assure you I am not mad, but speak forth the words of truth and soberness." He contended that his missionary zeal was not mere enthusiasm, but "reasonable service."

I cannot with any fulness follow the succession of noble workers by whose devoted efforts this mission has been sustained, or describe at any length the organisation by means of which the good work commenced by the first Bishop Selwyn has been brought to its present strength and usefulness.

In 1850 the founder of the mission visited Sydney, and a meeting of Australian bishops. was held, which resulted in the formation of the Australasian Board of Missions, the main objects of which were to be "the conversion and civilisation of the aborigines of Australia and the natives of Western Polynesia." A larger missionary vessel, called the "Border Maid," was obtained by contributions raised in Australia. Dr. Selwyn's first colleague in the work was Archdeacon Abraham, but in 1855 John Coleridge Patteson, M.A., joined the mission, and in 1861 he was consecrated Bishop of Melanesia. Then followed the removal of the headquarters of the mission from Auckland to Norfolk Island. On a thousand acres of land a mission settlement was there established, towards the expense of which some generous contributions were given, Bishop Patteson himself giving £1000 towards the expense of removal and rebuilding.

This contribution was a generous gift, but an insignificant moiety of the grand total of John Coleridge Patteson's offerings. He gave years of untiring labour, he gave his rare linguistic gifts, learning (Bishop Selwyn tells) twenty of the Melanesian languages; he sacrificed the social advantages and comforts of English society, and then he crowned his gifts by giving his own life in trying to minister salvation to the barbarous islanders whom he had learned to love so tenderly and strongly. They killed him, not because there was any animosity in their hearts towards him personally, but because men who were utterly unworthy to be Patteson's fellow-countrymen had inflicted upon them a great wrong. His wounded body was found floating in a canoe, swathed by loving Melanesian hands, with a palm frond thrust into the breast, "in which were five knots tied, probably designed to indicate the number of those whom his death was meant to avenge." The indignation which consumes us as we look upon the martyred bishop falls not upon the ignorant, injured, and may I not say innocent islanders, but upon the men who with dastardly injustice inflicted upon the natives the original wrong. Professor Max Müller, speaking of Patteson, says: "To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, devotion to man, a faith in a higher world, those who have eyes to see may read the best, the most real *Imitatio Christi*. In his death, following so closely on his prayer for forgiveness of his enemies—'for they know not what they do'—we have witnessed once more a truly Christian death." The wounds received by the Rev. J. Atkin were not immediately fatal, but he succumbed to them, and his name must be associated with that of the martyred bishop.

The Rev. R. H. Codrington, M.A., who had rendered such invaluable gratuitous service to the mission, was offered the bishopric, but he declined the appointment, and Patteson was succeeded by another Selwyn, son of the founder of the

mission. During the new Bishop's life considerable advance was made in occupying new stations and in the general consolidation of the work. On his death, which took place in England, the vacancy was filled by the Rev. Cecil Wilson, M.A., of Jesus College, Cambridge, who was consecrated in 1894.

It is now fifty years since the Bishop of New Zealand took the initiatory step which led to the establishment of this mission, and the present year is being observed as Jubilee Year by the Australian Board of Missions. An effort is being made to celebrate the occasion by the purchase of a new and more suitable missionary steamer. During the fifty years the Mission has owned six different vessels. The first was the historical "Undine," which was the private property of Dr. Selwyn, and she was succeeded by the "Border Maid." The first "Southern Cross" was purchased in 1855, and after ten voyages was wrecked on the coast of New Zealand in 1860. Another "Southern Cross" was built in England in 1862. Another vessel bearing the same name was built in Auckland in 1874, and a barquentine of 290 tons, with auxiliary screw, the fourth "Southern Cross," was built in England in 1892. Ship-building, when special and exceptional conditions have to be met, is a precarious work, and this vessel when under steam is too slow to be safe in a treacherous current. She is too small to carry the increasing number of missionaries and scholars, and, being indifferently built, she is expensive to maintain. An appeal has gone forth for help to secure a vessel which shall be equal to present-day needs. This appeal may be taken as an indication of the growth of the mission, and of the determination of those who are at the head of it to carry it on with renewed vigour.

I regret I am not able to give as full a statement of the present condition of work as I should like to present in this chapter. There are in the Melanesian Diocese to-day, under Bishop Wilson, Archdeacon Palmer and twelve European clergymen, eleven native Melanesian clergymen, and 404 native

lay teachers, and also six European lady missionaries. The islands occupied are in five different groups. The Solomon Islands Stations are at Bugotu, Gela, Guadalcanar, Mala, San Christoval, Savo, and Ulawa; Santa Cruz Group; Fenualoa, Matema, Nifiloli, Pileni. Santa Cruz, Tanani, and Te Motu; Torres Islands; Loh, Tegua, and Toga; Banks Islands; Gaua, Lakona, Mota, Motalava, Merilav, Ureparapara, and Vanua Lava; New Hebrides Islands; Maewo, Opa, and Raga. The scholars from these different islands in the Norfolk Island School at the present time, including men, women, and children, are—from Solomon Islands, 74; Santa Cruz Group, 13; Torres Islands, 9; Banks Islands. 35; New Hebrides, 24; or a total of 155.

The foregoing statement will show that this mission is no longer carried on exclusively on the lines laid down by its founder, or rather that it has reached the second stage of his plan. While natives are still brought to a college at Norfolk Island for education, there are now settled stations and ordained missionaries on the Island. The development of this field will probably as the result be more rapid than it has been in the past. Much ground remains to be occupied in this direction, and now a large staff of earnest workers, European and native, have accepted the responsibility of evangelising the people. a richer harvest may be looked for.

The labourers on the sugar plantations of Queensland are to a very considerable extent recruited from these Melanesian groups. I have long desired, and have in Australian newspapers expressed the desire, to see an organic link between the Christian Schools on the plantations and the Mission Schools on the islands from whence the labourers are brought, and it is a source of satisfaction to observe that Bishop Wilson is endeavouring to establish such a link so far as his own native charge is concerned. Whatever views may be entertained respecting the employment of the Islanders at a distance from their own homes, the opportunities which their

presence in Australia and the facilities offered by the planters afford for Christian instruction, should be used to the utmost, and the Churches, under whose care the respective Islands have fallen, have a special responsibility in providing for this work.

CHAPTER XIV.

NEW GUINEA.

1871.

THE great island of New Guinea, with its towering mountains, tropical forests, and numerous rivers, is divided into Dutch, German, and British New Guinea, but it is with the latter only that I shall deal in this chapter. The part over which the British flag now flies is a splendid possession. Situated on the opposite side of Torres Straits it gives completeness in this direction to the group of colonies which are about to enter into the indissoluble bonds of a united commonwealth. Of the probable place which British New Guinea will in the future occupy in this sisterhood of States I shall not speak just now, my subject being not the Governmental control and material development of this new British territory, but the spiritual welfare and enlightenment of its aboriginal races. The spirit in which the administration of British authority has been inaugurated in relation to the natives must however be gratefully recognised by those who are seeking their salvation. The conservation of their rights is being honestly promoted by wise legislation, and instead of there being an unnecessary conflict between missionary aims and the policy of the Government, a harmony of purpose

has so far been maintained which has resulted in mutual helpfulness. No occasion has arisen in New Guinea so far for such protests as Bishop Selwyn and others were compelled to make against the Imperial authorities in London in relation to Maori rights respecting ancestral lands.

From 1871 to 1891 the London Missionary Society was the only Protestant missionary society labouring in New Guinea. In giving a brief sketch of these twenty years I will divide them into two periods, the period before and the period after the final proclamation of the British Protectorate, which took place on November 6, 1884.

The thirteen years from 1871 were full of eventful enterprise. No story of missionary work could be more interesting. The story begins with the anchoring of the "Surprise" at Treachery Bay, Darnley Island, on July 1st. The Revs. S. McFarlane and A. W. Murray, with eight Loyalty Island teachers, were on board. The "Surprise" remained for forty days in New Guinea waters, during which time Katau, near the mouth ot the Fly River, was visited, and four islands lying off the mainland, and on three of these islands, Darnley, Murray, and Dauan, teachers were located. The devotion and heroism of these brave Loyalty Islanders as they entered upon their work was full of promise for the future of this new mission. In 1872 the second missionary voyage to New Guinea was undertaken, by the Revs. A. W. Murray and W. Wyatt Gill, and the mission was reinforced by six Rarotongan teachers and eight Loyalty Islanders. Amongst the Rarotongans were Piri and Ruatoka, whose names were to become so familiar in the later developments of the mission. During this voyage ten teachers were located on the mainland. At the end of the voyage Mr. Murray took up his abode at Cape York, and this extreme northerly point of Australia became for a time a base from which Mr. Murray, in such small vessels as were available, visited the teachers and sought to extend operations on the mainland of New Guinea.

Meanwhile the enterprise was being advanced by the directors in London. The Rev. S. McFarlane had gone to England to confer with the Society. Miss Baxter, of Dundee, purchased and equipped the "Ellengowan," a small steamer, which she presented to the London Missionary Society for the use of the mission. The Rev. W. G Lawes, of Savage Island, having consented to join the New Guinea staff, Mr. and Mrs. McFarlane, with Mr. and Mrs. Lawes, left London on April 8th, 1874. On reaching Sydney Mr. McFarlane went on alone to Cape York to meet the "Ellengowan," which reached her destination after a perilous voyage of five months. The little steamer was overhauled, Captain Nares, of H.M.S. "Challenger," rendering valuable service from his professional staff. She was again ready for sea in three weeks, and with Mr. Murray on board she left for her first visit to the mainland of New Guinea. The veteran pioneer who had done so much similar work in the New Hebrides, has given us an intensely interesting account of his New Guinea experiences, especially of his trip in the "Ellengowan."

On November 24th, 1874, Mr. and Mrs. Lawes were landed from the "John Williams" at Port Moresby. The missionary vessel remained for a few days while a house was hurriedly built for the missionary and his wife, who were the first white people to plant a home amongst the savage tribes of this part of New Guinea. This fact alone is enough to give them a place in the history of the island, but the manifold services they have since rendered have secured for them a very special claim to permanent honour. I met at Port Moresby, in 1897, a very old man who was the hero of one of the most pathetic scenes in connection with those early days of the mission. A plot for killing the missionary was being considered, when one of the warriors protested and said: "You may kill Misi Lao, but you will have to reckon with me first; you will only get at him over my dead body." The old warrior had lost his eyesight when I met him, and his

bent form showed his great age. He could not see me, but I looked upon him and held his feeble hand in a warm grasp as I thought of that scene in which he had given such proof of his friendship for my friend.

It was by appointment from London that Mr. Lawes had settled at Port Moresby, the arrangement being that while he took up a central position on the coast of New Guinea itself, Mr. McFarlane should take the oversight of the Torres Straits Islands and the adjacent coast. For a time Mr. McFarlane continued to work from Cape York, but in 1877 he removed his headquarters to Murray Island. His method of work was similar to that upon which Bishop Selwyn proceeded, and which I have described in my chapter on the Melanesian Mission. His aim was to establish on Murray Island an institution to which he could bring New Guineans for education, and then send them back to the coast as teachers. Theoretically the plan has much to commend it, but experience has shown that more rapid results are obtained when the English missionary is located in the midst of the people whom he is seeking to evangelise. Earlier and larger results would, I think, have been reaped in the Melanesian Mission if at the beginning of that mission Bishop Selwyn's plan had been modified.

After ten years of missionary labour in Rarotonga, the Rev. James Chalmers was appointed to New Guinea. On December 4th, 1877, he arrived with Mrs. Chalmers at Stacey Island, off South Cape, at the east end, and here he decided to settle, and here his eventful career opened with scenes of excitement, and an experience of deep personal sorrow. It was here that the Mayri scene occurred. The captain, as he considered in self-defence, had shot a native. The few who were friendly to Mr. and Mrs. Chalmers urged them to leave, declaring that when the war canoes came in from the surrounding districts they would be killed. The *means of escape* were available. Chalmers allowed his wife *to decide, and the* brave wife decided to remain. We came

here, she said, to do Christ's work, and He will protect us. They were protected, but she who had counselled steadfast loyalty to duty soon after this scene grew ill, and when it was too late to recover the lost strength, she went to Sydney, where she died.

I should like to have given here some account of the various missionary journeys on the coast and inland undertaken by McFarlane, Lawes, and Chalmers—journeys full of incident, romance, and danger—journeys over new ground, amongst people who were treacherous savages, and where fever lurked in tropical swamps. On the mainland the names of Misi Lao and Tamate were becoming familiar, and the natives were discovering that they were the names of friends. During his first journey inland, in company with Mr. Lawes, as they approached a mountain ridge, Chalmers heard natives shouting enquiringly, "Misi Lao? Misi Lao?" Ruatoka, the teacher, replied, "Misi Lao," and spears were immediately discarded in token of friendly welcome. But during this period dark clouds alternated with the sunshine. In 1881 the Kalo massacre took place, when four Polynesian teachers, two wives of teachers, four children, and two New Guinea youths, in trying to land from a boat at the mouth of the Kemp Welch River, were speared to death. From another direction, a few months later than this, came the news of Christian Baptisms. At Port Moresby, on New Year's Day, 1882, twenty New Guineans were baptised, and Mr. and Mrs. Lawes and Mr. Chalmers had the joy of sitting at the table of Our Lord with the first natives of New Guinea who had thus commemorated His death, and Mr. Lawes wrote begging the friends of the Society "to think of and pray for the Infant Church at Port Moresby." At the east end, a little later than this, Mr. McFarlane baptised on one occasion forty-one native converts.

Considerable knowledge was being gained of the coast and the *people by* frequent visitation. On Samarai, the little

island close to the mainland at the east end, which is now the port of entry for that part of New Guinea, a mission station had been successfully planted by Mr. McFarlane, and teachers had been located at different points in Milne Bay. From Orokolo, in the Gulf of Papua, over the long stretch of coast to East Cape, at many different points the missionaries had established friendly relations with the people, and while Mr. Chalmers was employed mainly in this pioneering work Mr. Lawes was translating the Scriptures into the Motu language and preparing elementary books and teaching young native converts, so that they might be able to go forth to teach others. In 1884 Mr. Lawes wrote: "It is ten years next month since Mrs. Lawes and I landed here at Port Moresby. I have no wish to take stock or weigh results, but I rejoice and thank God for all that my eyes see and my ears hear. He has blessed His work beyond all our expectations. A church has been formed, teachers sent out, and the four Gospels translated into the language of the people. Through His grace the foundation has been laid, upon which a grand temple may rise to His glory."

A few years after the establishment of our first missionary station it was rumoured throughout the goldfields of Australia that the colour of the precious metal had been seen in New Guinea streams, and the result was inevitable. The fascination of a new goldfield, with fabulous possibilities, led to a rush. Disastrous consequences ensued. Men who make such haste to be rich cannot be advised, and well-meant warnings were misunderstood and suggested precautions ignored, and scores rushed to certain death. This first attempt to exploit the unknown riches of New Guinea brought the people of Australia into contact with the missionaries, and the following address was presented to one of the most worthy of our Polynesian agents: "To Ruatoka. We, the undersigned members of the New Guinea Exploring *Expedition,* have great pleasure, on behalf of the whole party, *in tendering* thanks for your kindness and assistance since our

arrival. You have in our intercourse with the natives aided us to establish a friendly footing. We all hope that you may long be spared as a shining light in this mission of God's work, and from what we know we feel that the seed will ere long bear good fruit." It was Ruatoka who went one night five miles into the forest to look for a fever-stricken digger who had been left by the wayside. He carried the apparently dying man the same distance, and he and his wife in their own home saved his life by careful nursing. For this the Queensland Government presented him with an inscribed breechloading fowling-piece.

Various causes, which cannot here be mentioned, led the British Government first to throw its protection over this part of New Guinea, and then to annex it. The protectorate was proclaimed on November 6th, 1884, from the verandah of the Mission House at Port Moresby. It must not be thought from this that the missionaries were in any way responsible for the action of the British Government. The protectorate was proclaimed from this spot because Commodore Erskine had sought the help of the missionaries as interpreters, and because, as he more than once acknowledged, he would have been quite helpless without them He told a public meeting in Sydney that he had already informed Her Majesty's Government "that he would have been totally unable to carry out the orders he had received had it not been for the influence exerted in New Guinea by Mr. Lawes." The service recognised in the Commodore's despatches would not have been given if the proclamation and schedule had not definitely conserved the rights of the people for whose sake the missionaries had given thirteen years of arduous and perilous toil. This condition, however, did not need to be insisted upon. To the honour of the British Government, in this case, it must be recorded that the missionaries did not need to ask for the insertion of clauses to *protect native* interests.

In referring to the years between 1884 and 1891 a new source of information is available. The Government Reports, from the beginning of the Protectorate onward, contain so many references to mission work in New Guinea that a fairly complete history of that work might be compiled by simply quoting from these voluminous official records. The first report—which, through the death of Sir Peter Scratchley, Her Majesty's Special Commissioner, was written by Mr. G. Seymour Fort, his private secretary, contains the following paragraphs:—"One positive result of the labours of the mission is that they have succeeded, not merely in opening up communication with the natives along nearly the entire littoral of the Protected territory, and far into the interior as well, but what is more important, they have inspired those natives with confidence. Had the result been reversed and the natives rendered aggressively hostile or suspicious, none but armed bodies of men could have ventured into the interior, nor could single individuals have cruised from point to point along the coast in fair security. Under the present condition a single white man, unarmed, can go 50 miles into the interior from any point between Port Moresby and Hula in perfect safety. The successful results attained by the mission in this respect are due partly to the special qualification for the work possessed by the Revs. W. G. Lawes and J. Chalmers. The former has acquired a scholarly mastery of the native language, has compiled a grammar and dictionary from an unknown language, and has organised a body of interpreters. To his efforts are due the possibility of being able to carry out investigations and enter into explanations with the natives. The latter, by his energy and enthusiasm, by his courage and tact, has not only overcome native shyness and distrust but wherever he has gone he has upheld the moral superiority of the white man add inspired even the wildest barbarian with trust and confidence."

This period, as might have been expected, produced more spiritual fruit. English missionaries and Polynesian teachers were able now to preach and teach with more freedom, and the people, having learnt to trust their new leaders, were more ready to listen and to give heed to their instructors. Services were better attended, and those who came were able to take part in the worship, and although none had yet travelled very far into the light of Christian truth, individuals had realised their degradation and their need of a Saviour, and had by faith seen that Saviour in Jesus Christ. Many became sincere believers, if they were not always consistent, and, in stumbling, faltering fashion, they tried to walk in the ways of Christian Truth and Righteousness. Many dark-minded New Guineans saw and rejoiced in the light of the Gospel.

The mission received frequent additions to its strength from the Polynesian Colleges at Rarotonga, Samoa, and Niue, and five new English missionaries entered the field during this period—the Revs. A. Pearse and A. E. Hunt in 1887, the Revs. H. M. Dauncey and F. W. Walker in 1888, and the Rev. C. W. Abel in 1890. Mr. Pearse brought with him considerable Polynesian experience, as he had spent 18 years in the Tahitian Group. He settled at Kerepunu, in which district one of the most satisfactory works in New Guinea has been steadily maintained. The other additions to the staff came fresh from English Colleges, and at different stations in Torres Straits and on the mainland they entered earnestly into the acquisition of the language, and very soon became sources of new strength and wider influence.

The record of the first twenty years of evangelistic effort afforded a new and convincing proof that the native tribes of New Guinea, like the kindred tribes of Central and Western Polynesia, were not so low that they could not be raised by the power of the Cross. Of their original condition I have not been able to speak. It was as low as it could be; the races peopling the coast and the mountain valleys, speaking

different languages, living in houses of many odd designs, worshipping many objects, were one in moral condition. In regard to all that is implied in the words Christianity and civilisation, they were outcasts and untouched, but experiment had shown that they were human and amenable to human kindness, and that they had spiritual natures which could be quickened into newness of life by the Gospel of the love of God. That the London Missionary Society had been able in this time to cover so much ground was a matter for thankfulness, but the extent of the field was such that when in 1891 other missionary organisations directed their attention to New Guinea their advent was welcomed as a pledge of a more speedy subjugation of heathenism throughout the newly acquired British territory. The formal annexation and establishment of British sovereignty took place in 1888, when Dr. W. McGregor (now Sir William) as administrator entered upon his important work.

A Conference was held at Port Moresby on June 17th, 1890, attended by representatives of the Australian Board of Missions, the Australasian Wesleyan Methodist Missionary Society, and the London Missionary Society, to consider a plan for defining spheres of operation, so as to prevent overlapping, and the following division was adopted: "That as the missionaries of the London Missionary Society have agreed to make the boundary of their mission at Cape Ducie on the north-east coast, the Anglican Mission occupy from Cape Ducie to Mitre Rock on the north-east coast, and the Wesleyan Missionary Society occupy the whole of the outlying islands, with the exception of those lying west of Rocky Pass, on the south-east coast of New Guinea." This laudable decision, arrived at in the interests of the comity of missions, was not only confirmed by the respective societies but secured the approving recognition of the British Administration, and all subsequent operations have proceeded in harmony with this compact. A slight modification was afterwards agreed to by the London

Missionary Society in the interests of the Wesleyan Mission. As a footing on the mainland was desired, it was arranged that the coast line between Cape Ducie and East Cape should be worked by the Wesleyans.

No man has such an intimate knowledge of recent events in New Guinea as Sir William McGregor. During his administration, extending over ten years, he interested himself in everything affecting the welfare of the people, and the progress of the Possession, and as his last report contains a review of the work of the missions, I will reproduce his testimony, so that my readers may see the work as it appeared to him :—

"The London Missionary Society, as the pioneer, was exposed to special danger and hardship in obtaining a footing in different parts of the country, and perhaps much more so in maintaining it. It was more through it than by any other means that the way was prepared for the founding of the colony. Before annexation, it had a checkered existence. Many teachers died of illness. Several were killed by the people for whom they had come to work. In the history of this mission there loom out conspicuously the names of the two great missionaries, the Rev. Dr. W. G. Lawes and the Rev. James Chalmers, the former typically a man of thought, the latter typically a man of action. Each of them has worked for and among the Papuans for over a score of years, and they still carry on work of the greatest importance.

"Mr. Chalmers is now successfully working an English mission in the Fly Estuary. He was practically the creator of the mission in the east end of the Possession ; he evangelised Maiva and the neighbouring district ; and he has been the Apostle of the Gulf of Papua. His geographical work has also been of much value, especially in the Gulf country.

"Mr. Holmes' mission I have not been able to visit personally, but it is very favourably spoken of by those who have seen it. His mission, not hitherto described in any

despatch, is conducted as detailed in Appendix FF. The missions at Port Moresby, Vatorata, Kerepunu, Fyfe Bay, Saguane, Delena, and Kwato have been already reported upon.

"The teaching of English is now being pushed on by this mission. It has been decided to establish an inland mission, with a resident missionary, on the Vanigela (Kemp Welch River), and also to open an industrial school. At the present time they have eight established mission stations, with a resident European missionary at each; but these are all on the coast, and are not able to exercise strict surveillance even over the coast alone. The immense field that lies behind this very thin and interrupted line is totally unprovided for. Great gratitude is due to this large-hearted mission for its great and laborious toil in the Possession. But to witness the good they have actually done only increases in one the wish that they should undertake a great deal more, even if this were done at the expense of reducing missionary effort elsewhere among the yellow races until our own aboriginal fellow-subjects are evangelised. The Government of the Possession will undoubtedly do all it can to facilitate the contemplated expansion mentioned above. But the small increase now thought of is indeed very far from meeting the case.

"The Wesleyan Mission, founded in 1891, was brought to the colony by the Rev. Dr. George Brown. It has had as its head ever since the Rev. W. E Bromilow, who is happily endowed with the mental and physical qualities that are required for such a position They have four missionaries, five sisters, and thirty-one teachers. There is no doubt that nine or ten years ago the islanders were the most murderous of all the inhabitants of the Possession. Although they had by the time the mission was founded been made to some extent acquainted with the rough side of Government, they were still so wild and untrustworthy that it was deemed prudent to follow the pioneers to Dobu

a few days after they left Samarai. Two points have been characteristic of this mission from first to last—intense earnestness, and sound, practical, good sense. Their deep earnestness, which never approaches either bigotry or fanaticism, began to tell on the natives soon after work was begun. They have fully maintained without flagging the zeal and industry with which they began, with the result that there is perhaps no more successful mission than theirs. Mr. Bromilow has reduced Dobu and its neighbourhood to a decently-behaved community, who keep the Sabbath, go to school, attend church, and conduct themselves like an ordinary Christian parish. The immensity of the transformation can be appreciated only by one that has seen these tribes half-a-score of years ago and that visits them now.

"Mr. Fellowes has begun a change that will be a very great improvement on the Kiriwina natives as citizens and subjects. The Tubetube Mission is not less successful. There is to be some speedy expansion in this mission, on Goodenough Island, where a European missionary will take up permanent residence soon, and an industrial school is also in contemplation.

"Excellent work has been accomplished by this mission in regard to translations. The Rev. W. E. Bromilow has printed and published in the Dobu language the four Gospels and the Acts of the Apostles, a small work on the Sacraments, Marriage and Burial, a catechism and hymn-book, and a primer. This of itself represents an amount of labour that can only be appreciated by those who have given some attention to cognate work.

"The Anglican Mission was also established in 1891. It was for a long time paralysed by the death of the Rev. Albert MacLaren, and but for the courage and tenacity of the Rev. Copland King, it would apparently have become practically extinct. That gentleman remained on the field steadily at work, with very little support, making progress and keeping the mission afloat till the appointment of Bishop

Stone-Wigg, who, with additional assistance, arrived there only a few months ago. The Bishop has already been able to expand the field of labour considerably by opening up new stations. It is greatly to be regretted that the force at the disposal of the Bishop is not sufficient to enable him to occupy the Ope, Mambare, and Gira districts, now that the tribes of those parts are becoming quieter and settling down. It would probably be no exaggeration to say that the Bishop could do three times as much work were he provided with a good steam launch as he can do without one. The north-east coast is topographically well suited for locomotion of that kind. The effect of constant supervision over South Sea Islanders is seen to great advantage in the Wesleyan Mission, which is well concentrated. Such concentration is hardly possible on the north-east; hence the great necessity for a steam launch to carry the head of the mission rapidly from station to station.

"At the end of June, 1898, the staff of the Anglican Mission in New Guinea was as follows: One bishop, two priests, five laymen, five ladies, eight South Sea Islanders. Regular schools and services were being conducted at Awaiama, Taupota, Wamira, Wedau, Dogura, Boianai, and Guravara, and several of the staff were engaged in the establishment of a station at Collingwood Bay. At all the schools under white teachers English is being taught three or four times a week, conversationally, according to the Gouin method, and also in reading and writing. Mr. Copland King has translated one of the Gospels into the language spoken in the neighbourhood of the principal station, and he has compiled a suitable grammar and dictionary, besides doing other translations.

"The ladies connected with these several missions have performed work of the greatest importance. Mrs. Lawes has taught Papuan girls for more than twenty years, and can look back on a great record of beneficence. . . . Mrs. *Lawes has done,* to say the least, as much as any other person

has ever accomplished to clean and brighten Papuan homes. In my despatch No. 20, of 2nd May, it was mentioned that Mrs. Chalmers was conducting the classes at Saguane, in the absence of Mr. Chalmers. The very successful teaching of Mrs. Pearse has several times been pointed out. The splendid results obtained by Mrs. Abel your Lordship had lately an opportunity of seeing on the spot."

After referring to the Anglican and Wesleyan Sisters and the wives of the missionaries in similar terms, Sir William MacGregor closes this part of his report thus :— "The example of the regular and upright life of the missionary is of itself an object lesson of great significance. The humanity they practise in regard to the sick, the castaway, and the abandoned child, the moral force by which they exercise restraint over many bad characters, and their sympathy with the weak and suffering, are all softening and ameliorating influences that could not otherwise be supplied to the natives." *

The unique value of this testimony will more than justify the insertion of these long extracts. The Administrator does not attempt to estimate the value of the spiritual results of mission work in New Guinea, but in drawing up his official report of the condition of the Possession he considers it necessary to state at length that Christian missionaries are rendering a great service to the British Government by the improvement they are effecting in the native community. Such testimony outweighs a thousand adverse criticisms by meteoric travellers who are rash enough to express an opinion of that of which they can have no accurate knowledge.

Much more might be said about New Guinea and its missionary workers. A word more must be said about the noble Polynesians whose graves may be seen from end to end of that long coast line where in a hundred sacred buildings Papuans meet to-day for Christian worship. The

* "Annual Report on British New Guinea, 1898," pp. 28-32.

foundations of these churches were laid not only by English missionaries, but by Polynesians, who were themselves the offspring of the older mission fields of the Pacific. I have stood by some of those graves. I know many of the present staff. I have heard some of them preach, and I feel for many of these devoted men and women an admiration which I can but feebly express. At Vatorata, where Dr. Lawes has established a college for training New Guinea preachers, he is about to build a memorial church, a neat, inexpensive building, but the windows of it are to be of simple-coloured glass, and on a ribbon design will be inscribed the names of the Polynesian martyrs, who have given their lives for New Guinea. Literally they have given their lives, for they knew before they left their Polynesian homes what going to that dark land and fever-stricken coast involved. I have mentioned the Kalo massacre. Those who volunteered after that tragedy to step into the breach passed through Sydney on their way to New Guinea, and one of them, at a farewell meeting on board the "John Williams," said through an interpreter: "We are going to a dark land with the light of God's word. He can make it shine into the hearts of the people of New Guinea as He has made it shine in us. Our work is difficult. God can take care of us; we are not afraid. May God bless you all with His love through our Lord Jesus Christ." The story of Tepeso is almost too well known to be repeated. At the very beginning of the New Guinea Mission, friends tried to dissuade him from going to Murray Island. As they were reciting the list of its manifold dangers, he stopped them with the question, "Are there men there?" The fact that there were men who needed to hear what he himself had heard about Jesus Christ was sufficient, and he went. Only a short time intervened when Tepeso and his wife and child all died of fever. The record of such service must not be forgotten. Such examples of devotion are the best evidence that our mission work has not been in vain.

The staff of Christian workers under the London Missionary Society in New Guinea is made up of British missionaries and Polynesian and Papuan evangelists. These Christian men and women, gathered from England, Scotland, Australia, Tahiti, Rarotonga, Samoa, Niue and the Loyalties are preaching the Gospel and giving Christian instruction in nine different languages or dialects; they occupy centres of Christian influence in the islands of Torres Straits, and from the Fly River to East Cape on the mainland; they have planted churches and schools on the coast, and are now turning their faces toward the mountain valleys and the inland reaches of the Papuan rivers, with a resolute determination to occupy as speedily as possible the villages of the hinterland. The work begun at Tahiti a hundred years ago will not be completed until in the remotest home amongst the New Guinea mountains the name and power of Christ have been made known. We are pledged to this consummation of a century's work, and I do not doubt that the pledge will be redeemed by the Churches of Britain and Polynesia, upon whom this joint responsibility rests.

CHAPTER XV.

NEW BRITAIN.

1875.

MY sketch of this mission, the youngest of the pioneer missions of the Pacific, can only be in briefest outline. The organisation of the missionary band which undertook to introduce the Gospel to the wild tribes of New Britain called forth much enthusiasm in Fiji. Dr. George Brown, who was to lead the expedition, proceeded to Fiji to secure volunteers to accompany him, and his appeal met with a ready response. The Fijian churches had been passing through much tribulation. The great scourge of measles had wrought fearful havoc, and the dark cloud of bereavement was resting upon hundreds of homes. It seems to have been Dr. Brown's intention to look for volunteers amongst the experienced Fiji pastors or teachers, but the outlying districts could not be visited, and so he turned to the only accessible source of supply, the Navuloa District Training Institution.

The students were gathered together and the matter was fully explained to them. The dangers to be encountered were plainly stated. They were warned of the ferocity of the people and the deadly character of the climate. They were told that they would probably be left alone on

dangerous stations ; that many of them would probably never see their own Fijian homes again, and that the character of the work was such that no one would be appointed, but that anyone who wished to go must himself voluntarily make the offer. Time was given for reflection and prayer, and then it was found that the number of devoted men and women who offered to go was far in excess of those required for the first voyage. It will be remembered also that when the dangers of the expedition were placed before them at a subsequent period just before sailing, by the highest British official in the colony, and being told that, being now British subjects they were free to remain in Fiji, and that no missionary had the power to take them away from their own land, they replied that the matter had been fully considered by them, that they went freely and of their own desire, and that in carrying out the great work to which they had devoted themselves the question of life and death was quite of secondary importance. "If we live, sir, we live ; if we die, we die, but we have decided to do this work for God," were the words which conveyed the final answer to the warnings which were given to them.

The above account of the calling for volunteers I have taken from a review of a century's work, which appeared in the last report of the Wesleyan Missionary Society. The story of these brave volunteers should be read as a supplement to my chapter on Fiji. No ordinary observer landing in Fiji in 1835 would have thought it possible that forty years later the children of Fijians would have been eager volunteers for such a mission. The story of Polynesian evangelists presents a phenomenon which those who discount Protestant missions in the Pacific have to account for. We are told that these men are not always and altogether influenced by unselfish motives ; that in entering upon such missionary service their motives are mixed. Of course they are. Unadulterated altruism is very rare, and to look for it amongst recently-converted cannibals creates some suspicion

respecting the sanity of the man who institutes the search. Shall we withhold from brave heroes who are dying for their country on the battlefields of Africa our grateful recognition, because in joining the army other motives beside pure patriotism may have influenced them? I am not, in saying this, admitting that the young Fijians who started for New Britain in 1875 were to any appreciable extent influenced by unworthy motives; but, if it could be shown that they were, I should still claim for them the honour which belongs to noble Christian service. Dr. Brown tells us that the history of the mission showed how nobly these men and women had redeemed the pledge they gave when they went forth with their lives in their hands. In 1878 Sailasa Naucukidi and three teachers were cruelly murdered, but this event brought fresh volunteers from Fiji.

The accounts of the beginning of Christian work in New Britain and the neighbouring islands are full of thrilling interest, and the story of the succeeding years, could it be told, would supply much entertaining and instructive reading. What the results of a quarter of a century of work amongst one of the most degraded of races has been may be indicated by reproducing here the latest statistical returns from this mission: Churches 78, missionaries 3, native ministers 4, catechists and teachers 90, school teachers 96, local preachers 100, class leaders 124, native members 1655, on trial 495, catechumens 836, Sunday School scholars 3366, adherents 10,519. How suggestive some of the figures are! There are to-day in and around dark New Britain 100 local preachers. Querulous critics will be ready to ridicule the statement and to ask what sort of preachers these are. That any of them can be profound expositors of theological truth is of course impossible, but that they are able with graphic realism to tell the sacred stories and parables of the Gospels I can readily believe. I have heard a young New Guinean describe to an audience the attempt of Peter to walk on the water. He made the scene live before his hearers, and

evidently succeeded in impressing them with the omnipotence of Christ in saving men from peril. The Gospel story can be told without western culture or philosophical argument, and it is doubtless being told by many a newly-converted savage, in simple language which carries with it the demonstrating power of the Spirit of God.

Although this mission reports such large results it is stated that nine-tenths of the group are yet untouched, and that piteous appeals for help are being made, which the missionaries are quite unable to give. "We have been compelled," say the missionaries, "to turn a deaf ear to earnest appeals of the people for teachers, while suitable stations for white men have been in view for years." The last report of the Wesleyan Missionary Society, from which I have already quoted, contains a long resolution or manifesto, bringing the needs of this group before the constituents of the society. I will give here some of its clauses :—

"The present boundaries of our actual work in Neu Lauenberg circuit comprise the whole of the Neu Lauenberg Group and from Kurumut to Palabog on the west coast of Neu Mecklenberg across to Kudukudu on the east coast, with all the bush villages included in those boundaries.

"Neu Lauenburg is fifteen miles distant from Neu Mecklenberg, whilst the distance from Kurumut to Palabog is about twenty miles. In close proximity to Lotu (Christian) villages war and cannabalism are rampant, and it is not safe to leave our assistant teachers without the supervision and protection of the white man, while in cases of sickness our eighteen agents are without medical assistance or care.

"We have been requested by his Honor the Imperial Judge to make a substantial increase in our white staff, and while he hears with gratification of the likelihood of a lay missionary being appointed at once, he considers that two white men at least are immediately necessary for the proper maintenance of our work in Neu Mecklenberg.

"No better evidence of the people's desire for the Lotu (Christianity) can be brought forward than the fact that villages in which a service has never been held have contributed to our funds this year, and while the nearest Lotu villages to the places are too far away to permit their attending public worship, yet when they hear the drums calling people to service, they will cover their nakedness, cease from plantation work, and sit silent in their villages till they suppose worship is finished; then their waist clothes are thrown aside, and work is resumed."

The German names which appear in these clauses indicate that this mission is being carried on within German territory, and the reference to the earnest request of the Imperial Judge for the speedy reinforcement of the mission by new workers shows with what favour Germany regards the Christian work which is being done by an English Society. The last clause shows that those who are still sitting in darkness are waiting for the light, and that all that is needed to complete the overthrow of Paganism throughout these isles is an adequate and earnest effort on the part of the Churches who are responsible for the work.

CONCLUSION.

I have endeavoured in these chapters, or historical essays, to present a series of pictures of the Protestant mission fields of the Pacific. The aim of this work was to tell the story of the pioneer missions, and in all the groups I have described Protestant missionary societies were first in the field. Although the earliest navigators belonged to the Roman Catholic Church and were, if we may judge from the names they gave to the islands they discovered, loyal members of that Church, the honour of introducing a knowledge of Christianity throughout the length and breadth of Polynesia, with one or two significant exceptions, was reserved for the Protestant Churches of England and America, and I have tried to give an estimate of the value of the work which has been done.

I have not, through lack of space, realised my design. I had intended to gather and to add to each chapter the latest statistical information respecting each mission. I had also hoped to be able to show in tabulated form the original estimated population of the different groups and the subsequent census returns. Another subject needing separate treatment I had hoped to refer to was the literature of Polynesian travellers, but this suggestive story of conflicting testimony has also had to be omitted. Nothing has been said about the influence of Polynesian missions on commerce or about the great expenditure of British Churches in inaugurating and maintaining these missions, and no description of the missionary ships of the century has been attempted.

This little volume is of necessity very incomplete. It is an historical outline, and not a history, but it is I hope sufficiently complete as a sketch to show how great a work has been done, and to demonstrate the great fact that there is in the Gospel of Jesus Christ a message of salvation for South Sea Islanders as well as other races.

The backward glance I have taken over the enterprise, labour, sacrifices, and the results of the years following the arrival of the first missionary ship in the Pacific in 1797 suggests the enquiry—What is to be the history of Polynesia during the 20th century? Those who have shared in this work naturally feel a certain sense of responsibility, in respect to the place which Polynesian Christians are to fill in the rapidly-changing conditions of the great Polynesian Archipelago. British and American Churches have, under God, endeavoured to fulfil their solemn stewardship, and the last vestiges of Paganism are rapidly disappearing. There is a stewardship which is entrusted to statesmen as well as missionaries, and in view of the approaching dawn of another century I ask again—What is to be the future history of the native races of Polynesia?

I am not a prophet, but I have a mental vision of Christianity in Polynesia during the coming century, for the realisation of which I do most earnestly pray. There is a brotherhood broader, deeper, higher than any national patriotism—the brotherhood which draws its life and inspiration from the Cross; into the common and eternal heritage of that brotherhood many Polynesians have been gathered, and to the question, "Am I my brother's keeper?" there can be but one answer.

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